

THE

CONGREGATIONAL MAGAZINE.

JUNE, 1832.

THE FIRST CONTINENTAL BIBLE SOCIETY.*

WE know not whether the facts related in the following paper have ever been communicated to the British public: but, if even they have, they well merit to be brought forwards anew. It is translated from *Dr. Hengstenberg's Lutheran Church Journal*, for June 17, 1829.

"When we reflect upon the hostility with which the Papal church of our days has stepped forth against the Bible Societies, we are the more astonished at the fact, that the *first* association resembling our Bible Societies was founded by Catholics; though indeed it was by that party which in other respects gave most signs of Christian vitality, and which was eventually condemned and banished by the French Court, the JANSENISTS. It was about the close of the seventeenth century, that in France a small number of persons, chiefly Jansenist clergymen and laymen, under the direction of the Abbé Barneveld, a native of Ireland, formed themselves into a united body for the purpose of circulating the Holy Scriptures and human writings of a religiously useful kind. The principles on which they proceeded were similar to those of our Bible Societies. Not priests only, but laymen, bore

a part in the good work; contributions were received from any one that was willing to communicate them, even from Protestants; and the Scriptures were circulated in an improved translation, *without note or comment*, but merely accompanied with a short preface and the letters of approbation of some ecclesiastical dignitaries. Our friends will not read without a gladdening interest the following extract from the advertisement prefixed to the edition of Paris, 1719.

"Some persons, who are sincerely affected with the spiritual wants of Christendom, have seriously considered that the WORD OF GOD is very seldom preached or read in many parts of this kingdom, so that millions of baptized Christians live in deep ignorance of their Christian obligations. With an evil which cannot but draw tears from a believer's eyes, they have felt themselves so impressed, that they have unanimously resolved to seek out and apply, as far as possible, some means of remedying it. After deep consideration, they are convinced that the only way to counteract so great an evil is a careful and fundamental instruction in the truths of the Gospel. They have from

* It was the happiness of our own countrymen to witness an association of Christians, of different denominations, to print the Bible in the Welsh language, in the year 1675. Vide *Cong. Mag.* vol. 8, page 407.

their hearts prayed to the Lord of the harvest, that he himself may grant this means of salvation, by awakening the zeal of those to whom the care of souls is committed, in those parts of France; or that he would raise up labourers, mighty in work and word, to dispel the darkness of spiritual ignorance. After having implored the aid of the Chief Shepherd of the church, we have requested some respectable prelates, who lament the prevailing corruptions, that if they judged the measure right, they would unite with us to advance the instruction of parishes by the circulation of pious books, but especially of the Holy Scriptures, the rule of faith for all Christians. We have signified our cordial willingness to contribute to multiplied impressions of the holy volume, that copies may be had at a cheap rate; as soon as it shall be satisfactorily determined what translation should be employed for this purpose. Our proposals have been accepted; and we have taken great pains in the revision of the version here offered to the public. The word of God, thus distributed to both the poor and the rich throughout all France, will now proceed in its glorious course, as the apostle prays (2 Thess. iii 1. *that the word of God may run and be glorified:*) and this course will not only be resplendently glorious for the Divine Word itself, but also for the Gallican Church, which will thus obtain the distinction above other churches of understanding better than they how to sow the seed of the Gospel on those dry and barren soils where its very name had been scarcely known. Is it not very surprising, that so many persons have vied with each other in exalted commendations of the sacred books, and yet have never thought

of finding out means, by their own and other persons' efforts, of accomplishing the **UNIVERSAL DIFFUSION** of the **Scriptures**? Is not this, to make fine orations, in praise of the wheaten loaf, to a company of poor hungry men; and yet give them none of it? We should, therefore, put forth our utmost diligence in concerting plans, yea in devising new ways to provide the poor, who have it not, with the bread of life: for to them it especially belongs, as Christ says, *He hath sent me to preach the Gospel to the poor.* We believe that we need no apology for enlarging in commendation of the Word of God. Who can commend and praise it enough? It is with it as with God himself: to exalt **HIM** after the manner of men, is to lower him. God only can worthily speak of himself. The best praise that we can give to the Holy Scriptures, is to show by the most faithful obedience that we do indeed honour them. The most eloquent praises of men will not produce such a sense of the excellency of the Bible, as the reading a portion of it with a teachable and humble mind. It is with it as with honey, to which indeed the Holy Spirit compares it; a little drop on the tongue gives a better idea of its sweetness than ever so long a declamation about it.'

"What true Protestant does not rejoice in these heartfelt expressions of reverence for the Word of God?—There follows an *Approval* by the Bishop of Auxerre, concluding thus:

'One of our principal solicitudes is to nourish the people intrusted to our care with the Word of God; for it is the bread of life for consolation and instruction. We pray the Father of lights, that he would be pleased to spread

these Holy Scriptures throughout our parishes; that their inhabitants, by the light of this divine torch and the help of divine grace, may be brought to that heavenly home where the truth is seen with unveiled face, and is to all eternity enjoyed and loved. Given at Paris, this 9th of September, 1718.

† *Charles,*

‘Bishop of Auxerre.’

“The Bishop of Rhodez gives this excellent *Approbation*:

‘The church, ever careful for the spiritual wants of her children, hath never ceased to give into their hands the Holy Scriptures, particularly the New Testament. [O that this were so! Hengstenberg.] Therein, as St. Augustine says, she has found a body of doctrine which is perfectly suited to the instruction and nourishment of souls; and which is so admirably adapted to the capacity of every person, that there is no one who may not derive therefrom sufficient instruction, if he reads this Divine Word with that faith and piety which true religion requires; for, as that Father also says, in its plain and clear passages, it is like a familiar friend who, without parade or round-about phrases, speaks at once to the heart of both learned and unlearned; and when it couches a sublime truth under the language of sacred mystery, it uses no proud pomp of speech to deter the humble and simple from nearer approach. Hence the Holy Scripture has been so extensively translated into the common tongues of the nations, that unlearned believers might have ready access thereto. We cannot too much, or too earnestly exhort those whom providence has placed under our pastoral care to the reading of the Scriptures; and that those who

desire to be fed with this hidden manna, may the more readily obtain it, we earnestly desire that this Translation may be many times re-printed, and be most widely circulated in our diocese. Paris, 20th November, 1718.

‘*John Armand,*
‘Bishop of Rhodez.’

“Then follows an *Approbation* by *H. Piessonnat*, Doctor of the Sorbonne, Professor Univ. Par. &c. in which he zealously adduces passages from the fathers to show their great anxiety to make the people of their churches well acquainted with the Holy Scripture.

“A second edition of the translation adopted by this Society appeared in 1728, and a third in 1731. In the preface to the last, it is said that the principal contributors were not the rich, but the poor, (—just as in London, and now among the Protestants of Paris—), yet that some rich persons had not merely contributed to the common expense, but had gratuitously distributed a great number of copies. The saying of the ancient French King Robert is introduced, that *he would rather lose his throne than his Bible*. Finally, the following *Prayer before reading the Holy Book* is recommended to be devoutly used:

‘Come, HOLY SPIRIT; prepare my soul, that I may receive the Word of God with teachableness and deep humility. Purify my heart by sincere repentance and that living faith which worketh by love; and grant that, being filled with the saving knowledge of the truth and of thy holy will, I may with all diligence endeavour to practice the same: through Jesus Christ our Lord.

‘Lord, give me understanding to know, memory to retain, and the will to love and put in prac-

tie, the wondrous things of thy law!

" Other editions were printed in 1732 and 1735, with prefaces chiefly occupied in answering objections. About the year 1750, all traces of the operations of the Society vanish.

" We add only one observation; that in these transactions, we have a proof that the influence of vital Christianity is every where the same."

P. S. The translator possesses a Bible, printed (with the royal licence of course) at Paris in 1776. It is in four very commodious duodecimo volumes, not having any of the above mentioned prefaces; but it contains another which breathes the same spirit of evangelical devotion, and several dissertations furnishing geographical, historical, and other information auxiliary to the profitable reading of the Scriptures, with indices and chronological tables. At the close of the Old Testament is a *Discourse*

upon its *Divine Books*, treating upon their connexion with the New Testament, the reference of the types and prophecies to the Messiah, the interpretation of figurative language, the spiritual blessings contained in the O. T. promises, the necessity of prayer and practical holiness in order to the profitable reading of the O. T. &c. &c. The *Version* in this edition is the eminently judicious and faithful one (particularly in the N. T.) of the Jansenist sufferer, *Isaac le Maistre de Sacy*, with some verbal alterations. Now, all things considered, it appears not improbable that this edition, as to its text at least, may be a reprint of those of the interesting society, whose efforts are described in the preceding paper.

It is a reason for peculiar joy and thankfulness that, within the last fifteen or sixteen years, some thousands of copies of De Sacy's Bible, and of the New Testament separate, have been dispersed in France, both by the Bible Societies and by private sale or donation.

J. P. S.

THE SUCCESSFUL STUDY OF DIVINE REVELATION.

To direct men to the certain attainment of substantial good, is one of the highest and most valuable offices of human kindness. It has been so regarded in every age and by all men who have been capable of forming a correct judgment, or duly susceptible of grateful feeling: and this, whether obstacles to the pursuit were detected and removed, or positive facilities for the enjoyment discovered and opened up. Hence the fame of the most celebrated philosophers; the honourable reputation of wise legislators; and hence the confidence invariably reposed in the accredited teachers of religion. Nor is

the effect thus contemplated, at all disproportioned to the implied obligation. All, however, that the wisest and best of uninspired men have done in this respect, has only served to show the necessity of a divine revelation, since it has still left the world to inquire, "Who will show us any good?" whilst it gives additional importance to the claims of the Bible, which offers infallible guidance in the paths of peace and life. The value of the Bible, as the revelation of God, is not more abundantly proved by the ignorance and misery which prevail beyond the sphere of its circulation, than it

is by the paramount importance, the marked simplicity, the holy character, and happy influence of its varied communications. In it, God himself condescends to be the teacher of man, and to direct him to the attainment of the highest good, that which is spiritual and eternal, the holiness and happiness of his being in time and eternity. His obligations to receive, and study, and obey the dictates of revelation are of the highest possible order; and his facilities for the right understanding of its contents are most abundant and efficient. What a solemn thought is it in connexion with this peculiar distinction, that there are some who are "ever learning, yet never come to the knowledge of the truth!" For, however little it be lamented, the fact cannot be denied, that numbers who enjoy the advantages of divine revelation, remain grossly ignorant of its contents, and strangely disaffected towards the object of its supreme commendation. Yet it may be, they read the Bible, and that with regularity, and attend with frequency on the public exposition of its truths. To every reflecting mind, therefore, the question becomes one of deep interest, What are the pre-requisites for the successful study of divine revelation? To reply to this inquiry, is the object of this paper.

In prosecuting the inquiry, it is most natural to search the volume itself, to see whether it suggest any principles, or contain any directions by which we may decide. Two passages come very opportunely to our aid. The one speaketh expressly, "None of the wicked shall understand; but the wise shall understand." And the other defines wherein this wisdom consists, "If any man will do his will, he shall know of the doctrine,

whether it be of God," Dan. xii. 10; John vii. 17. From the comparison of these two texts we gather that there are certain evil dispositions necessarily hostile to the understanding of God's Word, and the prevalence of which prevents its blessed influence; and that there is a wisdom, of enlightened and holy character, consisting in a practical regard to the claims of the Bible, which has the promise of success in its effort.

Amongst the wicked or evil dispositions which hinder the successful study of God's Word may be mentioned, *a sceptical spirit*. Nothing is of greater importance than to ascertain the exact boundary line between the province of reason and that of faith, in reference to the Divine revelation; since there is great danger of the former intruding with unhallowed step on the province of the latter, and by stepping beyond its proper sphere, presenting in its exercise an effectual barrier to the correct understanding of the inspired volume. In explaining the phenomena of nature, reason enjoys an unbounded range, and demands with strict propriety to receive satisfactory evidence, before it adopts a submitted hypothesis, however strongly recommended or authoritatively imposed; and in examining the evidences of divine revelation, the case is very similar. Satisfactory proof of the valid claims of whatever professes to be a revelation from God, it has a right to expect, and ought to pursue; the circumstances of that proof are legitimate objects of scrutiny, and prior to their examination may be held in doubt. But beyond the attainment of such evidence as fairly establishes the claims of the Bible as the word of God, reason cannot intrude without sin. This point being once set-

tled, reason itself teaches that the implicit and unhesitating belief of the whole of its inspired contents, is not less our privilege than our duty. There may be many things revealed which we cannot explain; and many things required, the reasons of which we cannot perceive; but a moment's reflection on the infinite glory of God, the acknowledged author of the book, and on the unsearchableness of all his works and ways, is sufficient to teach us that such things were to be expected in such a revelation; yea, that had they not existed, a strong proof of its divine origin would have been wanting. If, then, we come to the study of the inspired volume with a sceptical spirit, disposed to reason, or it may be to cavil where we ought to believe; if we are determined to walk in the feeble light of our own imaginings, when we might and ought to avail ourselves of the clear blaze of divine truth; if we will still look at God, through the distorted medium of our own pre-conceived and carnal notions, instead of judging of him in his own light, the consequence is not more natural than just, that we should be left to grope in the dark, and unceasingly to reiterate our own unfounded aspersions on the intelligibleness of God's word. A spirit of scepticism thus brought to bear on the revelation of God insults his glorious perfection, and is justly left by him to entail on us the legitimate consequences of its indulgence. Similar results follow from the influence of a prejudiced mind. There are two ways in which this source of evil contributes to the unsuccessful study of the Scriptures; one is, when an antipathy exists towards certain parts of revealed truth; the other, when an attempt is made to make the Bible speak the lan-

guage of a human system. If we reflect for a little, how an indulged antipathy towards a certain development of individual character, or a single act of an individual's life, operates to produce an impression in all respects unfavourable, warping the judgment, and blinding the eyes to the perception of all that is excellent and valuable; and if we reflect yet further, how such a prejudice against an author, operates to produce an unfavourable opinion of his works, and even creates a disposition to cavil, where if he were unknown, we should only admire; we see how it is that the existence of such a state of mind towards God and his word, precludes the possibility of the right understanding of it. Thus, for example; "the carnal mind is enmity against God," has taken up with the idea that he is "a hard master, reaping where he hath not sown, and gathering where he hath not strawed;" and though, when seen in his own light, he is altogether and only lovely, yet this perverting prejudice hides all his glory from view, and the false impression respecting his character remains, notwithstanding all the clearness and fulness of the divine revelation. The operation of the same unhallowed circumstance is often seen in connexion with some particular doctrine of revealed truth; e. g. the doctrine of the Trinity, and the doctrine of Election. That single prejudice causes the whole book to be neglected and laid aside. The effect is the same when an attempt is made to bend the plain and obvious truths of God to the service of a system. When certain notions must at all hazards be entertained, and every page and every line must be interpreted in accordance therewith;—this is not to learn of God, but to try to

teach him: and is not he justly left to his own natural blindness who will not walk in the light, or who quarrels with the orb of day because it does not accommodate itself in the circumstances of its shining, to his whim or caprice? *An immoral heart* is a third circumstance which hinders the perception of the truth. The reason that our Lord assigned for the rejection of his personal claims by the world, is properly applied to the volume of revelation; "I testify against it that the works thereof are evil." Human legislation reaches only to overt acts; God directs the operations of the mind, and prescribes laws for the affections of the heart. This creates a distinction in the divine government, which in human administrations does not, cannot exist. There may be the most unblemished exterior, in connexion with a grossly immoral state of heart: and thus, the reason why so many men of unimpeachable morality of life, and regular attendance on the ordinances of religion, do not understand the truth of God is found in this fact; they shelter themselves under the cloke of their freedom from overt acts of sin, and refuse to receive the truth in its bearing on the state of their hearts and affections before God. They do not receive the truth in the love of it; their self-conceit does not bow to the gospel of God, or their pride is offended at it, or their worldly-mindedness is condemned by it, or their hypocrisy is exposed in it, or their formality is censured by it, or some other of their lurking evil dispositions are directly forbidden in it; and therefore they do not understand it, because it bears witness against them that they are evil. In other cases this evil advances a step further, and shows itself in *an opposing*

conscience. The word of God is read, with a secret determination to receive and obey such parts of it only as may comport with previously existing sentiments and inclinations. The conscience is decidedly set against the force of the truth in some of its varied aspects and bearings; and this necessarily prevents the clear understanding of it. Hence arises the gross ignorance of the Scriptures as a whole, which is discoverable in those who have no relish for any thing beyond the theoretical and doctrinal portions of the inspired volume; their religion lies chiefly in the airy regions of the imagination, whilst it has but little hold of the affections of the heart; the reason is, their consciences meet all the perceptive parts of the inspired book with marked and determined aversion. Hence springs also *their* ignorance of the Scriptures, who contend that sentiments are of no consequence, but only sincere and consistent practice, as if sincere and acceptable practice were not necessarily founded in scriptural views, and dictated by scriptural motives. Their consciences do not bow to the authority of divine teaching, and the entrance of God's word gives them no light. Such are some of the features of the wickedness which prevents the successful study of divine revelation. The influence of any one of these circumstances is more than sufficient to bewilder the most persevering mind in its researches, and becloud the most penetrating intellect in its investigations. In the nature of the case the Scriptures cannot be understood where such dispositions prevail; and in the arrangements of God the determination is fixed that they shall not. They who thus blind their minds and harden their hearts, cannot, shall not see.

It is plainly less necessary to enlarge on the features of that wisdom, which has the promise of success in the study of the Scriptures; since it is the opposite of the wickedness that has been pourtrayed. Two circumstances only shall be mentioned. The first is *implicit faith*. If the fear of God exist in the heart, supreme deference will naturally be paid to every portion of his revealed will. It will be enough to know that any communication can be referred to divine origin, to insure for it, the most ready, and cordial, and even thankful embrace. This faith will especially manifest itself towards that which constitutes the grand peculiarity of the Bible, "the doctrine of the cross." To the Jews of old this was a stumbling-block, and to the Greeks foolishness; and multitudes still reject the counsel of God against themselves for the same reasons; it is an offence unto them. As this faith is the first duty of all who receive the Scriptures, so it is the principle of all the obedience which the Scriptures require. If this be wanting, the very first expression of submission to the will of God does not exist; the very principle of that wisdom which leads to eternal life is absent. "This is the work of God, that ye believe on him whom he hath sent." It recognizes his authority,

it meets his approbation, it has the promise of his Spirit's teaching, and it enjoys his special blessing. Closely connected with this faith is *entire obedience*. As the former embraces without hesitation or scruple all the doctrinal parts of the divine word, this submits to all its precepts. This is true wisdom to live unto God, obeying his commandments, and seeking his blessing in the ways of his appointment. The disposition to do all that he requires is naturally favourable to the successful study of his word, and it has the Saviour's promise of success. "If any man will do his will, he shall know of the doctrine whether it be of God."

Let men then divest themselves of their scepticism and prejudices; let them sanctify their hearts, and yield their consciences to divine authority; let them believe because the Lord has spoken, and obey because the Lord has commanded, and they shall prove that "all the words of his mouth are in righteousness; there is nothing froward or perverse in them; that they are all plain to him that understandeth, and right to them that find knowledge; yea, blessed is the man that heareth wisdom, watching daily at its gates, and waiting at the posts of its doors; for whoso findeth it, findeth life."

S. N.

LETTERS OF FELIX NEFF, THE ALPINE PASTOR.

LETTER II.

Geneta, March, 1829.

FIVE months have passed away since you received my former letter, and I have had time for much experience. Much more feeble than ever; I shall not be

able to observe much order in what remains to me to say to you, and I shall certainly be able to say but very little; but I have it much at heart to say it to you. I feel myself constrained to confirm to you to-day all that which I have already said to you above, and all that

which I have spoken and preached when I was with you, for now I experience the truths which I taught you. Yes, now more than ever, I feel the importance, the absolute necessity of being a Christian indeed, and of living habitually in the communion of the Saviour, *abiding in Him*. It is in trials that we can speak of these things; a Christian without affliction is but a soldier on parade; but I now make proof by experience, and I wish to bear testimony boldly so long as God shall give me strength to do it. It is exactly true, that through much tribulation we must enter the kingdom, and it is necessary that we should personally prove, that which is said of the Prince of our salvation, that "it became him to be consecrated through sufferings." (Heb. ii. 10.) Though he was a Son, yet learned he obedience *by the things which he suffered*. How much more then have we need of that kind of instruction! Yes, I can say it now, it is good for me to have been afflicted, I needed this trial. It was needful for me, I felt it before-hand, and I am not afraid of telling you, that I have asked it of the Lord. My condition is at the same time very painful. I, who pleased myself so much in a life of activity and change, have been for a long time reduced to the most complete inaction, scarcely able either to drink, or eat, or sleep, or speak, or listen to reading, or receive the visits of my brethren, and obliged to make a great effort to dictate these few lines; overwhelmed and worn out with pains arising from my malady, and oftentimes deprived, through them, or the devices of Satan, and my own heart, of the presence of God, and the spiritual consolations which it may bring to me.

N. S. NO. 90.

I can, notwithstanding, boldly declare that I would not change this state of trial, for that in which I was some years ago, nor even for my labours in the Gospel; for although my life may have been spent in the service of Christ, and may appear to have been exemplary in the eyes of man, I discover in it so many instances of unfaithfulness, so many sins, so many things which defile my work in my own eyes, and above all in the eyes of the Lord; I have spent so much time far from my God, that I would prefer a hundred times, if I had thirty years yet to live, to pass them on this bed of languor and pains than to recover my strength and health not to lead a life more truly Christian, more holy, more entirely consecrated to God than my preceding life. Ah! dear friends, how much time we lose, and of how many blessings and graces do we deprive ourselves in living separated from God, in levity, distraction, seeking after the things that perish, satisfaction of the flesh, and self-love! It is now that I feel it, and you will feel it also in the day of trial. Redeem, then, the time, I cannot repeat it too often; live to God by faith, by prayer, by sacred converse.

After having spoken to you of my sins, I believe I ought to say to you, if this is at all necessary, that I never felt more vividly than at present how happy it is for us, that *salvation is absolutely all of grace*; and I say with all my heart, concerning the best performance of my life, that as to merit, and as an object of trust, "I count it as dung for the excellency of the knowledge of Christ Jesus the Lord." Yes, it is in him, that I desire to be found, not having mine own righteous-

X x

ness which is of the law, but the righteousness which is of God by faith, Phil. iii. 8, 9. I cannot, and I do not wish to be saved but as the chief of sinners, as the penitent thief upon the cross; and I acknowledge fully before God, that from the first good desire that I have felt in my life, up to the last edifying word that I shall utter, all comes from God, and solely from God, who in his pure grace, and according to the good pleasure of his will, has deigned to choose me before the world began, and to call me in time, even me, poor and unworthy, that I might be a monument of his mercy; it is He who hath kept me by his power up to this hour, and who will save me in his celestial kingdom.

There is another thing about which I wish to speak to you. I think, my very dear friends, that the idea that we shall probably never see each other again here below, although it may grieve you, ought not to be to you an occasion of discouragement. You know too well, that he that sows is nothing, nor he that plants, but that it is God alone who can give the increase; for I have often told you by word of mouth and by writing, that, as John the Baptist said of himself, I am but one of the voices that cry in the desert, "Prepare ye the way of the Lord." What is, in effect, the mission of a preacher, if not to exhibit Jesus to the sinner, saying, "Behold the Lamb of God which taketh away the sins of the world!" and what ought the sinner to do from the moment when he hears that voice, and comprehends the language, but to quit John the Baptist in order to follow Jesus, and abide with him. (John i. 37.) And far from being jealous of this preference, the messenger of peace

ought strongly to confirm it, repeating with the same John the Baptist, "He that hath the bride is the bridegroom; he must increase, but I must decrease." Yes, in proportion as Jesus increases in our souls, the preacher will decrease, until he be reduced altogether to nothing, and till all can say of him, "We no more need that thou shouldest teach us, we are taught of God." (Heb. viii. 11.) We no longer believe on thy word, but we have ourselves heard Jesus, and we know that he is the Christ, the Saviour of the world."

Such are the principles of which I felt myself compelled to show to you the truth. I have also a firm hope, that being the ransomed and freed of the Lord, you will not yield yourselves to be the slaves of men; and that whatever may be the gifts of a servant of God, he will never be in the midst of you, but as your brother and your friend, as I have been myself, and as you still call me in all your letters. You will remember, that you are a people of Kings and Priests, and that if, as to God, the church is a *kingdom*; as to men, it is the *commonwealth* of Israel. (Ephes. ii. 12.) Read in the first book of Samuel, chap. viii. the judgment that God brought on the Israelites because they had demanded a King as the other nations, (ver. 5.) "They have not rejected thee; but they have rejected me, that I should not reign over them," (ver. 7.) I recommend you much to read often the whole of that chapter as well as Hosea xiii. 9—11.

You ought to be as much afraid of resting upon man, and attaching yourselves exclusively to such or such servant, as you ought to be zealous and faithful in fulfilling towards one another all those

duties which fraternal love requires, and the Scriptures enjoin; namely, mutually exhorting, consoling, reproofing one another, remembering that you are but one body in Christ, of which Christ alone is the head, and that you are all reciprocally members of one another. (See *Meditation on James v. 37, 38.*) I particularly exhort you, then, not to neglect your mutual assemblies. I do not mean the assemblies where one only speaks, and the others hear; these, when the Gospel is faithfully preached in them, are, doubtless, a great blessing, and a powerful means of revival and establishment for the soul, that I need not recommend them to you; but this attendance on public worship ought not to suffice to the Christian, and is not that which is described, and recommended in the Scripture. (See 1 Cor. xii. 5—12. 22. 28; xiv. 23—31, &c.) The meetings of which I speak are those in which *all* may exhort, and where *all* are edified, or *each* one communicate to his brethren his experience, the light and grace which he has received from the Lord; in one word, where each one gives and receives, teaches and learns, in turn. These are the only assemblies that can be truly called mutual, where brethren meet together, and where the Lord hath commanded the blessing, even life for evermore. (Psalm cxxxiii.)

I repeat it then, oh, my dear brethren, take care to maintain such meetings among yourselves; let there be some, if necessary, for every age, and for each sex, in order that they may be more free, simple, and confiding. He who runs with haste to the assembly, when there is some brother, who is a stranger, or some eloquent preacher, and who neglects being

there when there are none but simple and plain persons present, is not a spiritual man. Should you be only a few shepherds or servants met together in a wretched hovel, if each one were to bring a spirit of prayer and recollection, the Lord would be in the midst of you, and your assembly might be as abundantly blessed as those of the first disciples, when they met together in an upper chamber on the day of the out-pouring of the Holy Spirit, and that other day, when the apostles counted themselves happy to have suffered for the name of Christ. (Acts iv.)

But can I recommend to you, your duties towards your brethren, without reminding you of those which you owe towards the multitude, who live in that darkness from which the Lord hath brought you by his grace? Should the church of Christ be content as the garrison of a besieged city, with guarding itself, and preserving its own ground? Should it not, on the contrary, make continual sorties, and advance as a victorious army over the enemy's territory? From the moment that a tree ceases to grow, it begins to perish; from the moment that a church ceases to make progress, it falls asleep, and begins to dwindle away. Ah! if you could feel the infinite value of your heavenly vocation; if you knew the love of Christ which surpasseth all knowledge, and the riches of the glory of his heritage in the saints, and what is the excellent grandeur of his power towards us who believe; if you have tasted how good the Lord is, and how precious is that portion which has fallen to us; if, at the same time, you knew the price of immortal souls, and how dreadful is the condition of those who know not Jesus, could you ever forget the

value of that glorious title, of child of God, which you bear? Could you be any thing else but Christians, if you knew what an immense happiness it is to be a Christian? You would then indeed be altogether one yourself, you would wish that all the world might become the same; each one of you would become a witness of grace, a missionary, a preacher, a minister of Christ. Your heart would burn with zeal for the salvation of souls, and would send up, as from a burning altar, sighs and prayers in their behalf. Work then for the kingdom of God, conduct yourselves courageously in this good warfare; give no rest to yourselves, nor to Jehovah, until he shall re-establish Jerusalem in a flourishing state upon earth.

As to myself, I have reason to believe that my task is finished; I am waiting for the Lord to accomplish in me, by means of trials and afflictions, that work of patience which ought to be perfect, and then to take me away, when and how it shall please him, to his eternal rest. Having scarcely any hope whatever of seeing you again in this world, and fearing that I shall not be able to write to you any more, I must take leave of you, and recommend you henceforth to God, and to the Word of his grace.

Oh, dear friends, how many things there remain for me yet to say! how many things would I wish yet to recommend to you; but the Lord will supply them to you. Read over again sometimes these last counsels which I give you, and pray that the Lord would enable you to put them in practice; above all, read the Bible; go constantly to that tree of life, which bears fruit all the year; you will always find in it, fruit

ripe for you, some word which will do your souls good. If you would read any thing else, let it be chosen according to God: I wish, for instance, that each of you had "*The Pilgrim's Progress*," and the "*Life of Bunyan*," that Christian so conscientious and so full of experience. Make a point of reading also in the *Journal of Missions of Paris*, (2nd year, No. 3,) the *Life of the Missionary Brainerd*. I hope that the excellent *Letters of the late Rev. Charles Rieu*, who died in Denmark, will be published. Another work, which I hope will shortly appear, and which I cannot too much recommend beforehand, is the "*Ancient and Modern History of the Brethren of Bohemia and Moravia*."* There you will see what a Christian ought to be, and that which a true church of Jesus Christ may be. This work will be too dear for each of you to procure it for himself; but several of you may join together to get it in common. Further, I would recommend to you as a book of prayer and edification, as well as a collection of hymns, the collection published at Geneva, under the title of "*Psalms*,

* This work has just appeared under the title of "*Histoire Ancienne et Moderne de L'Eglise des Freres de Boheme et de Moravie, depuis son origine jusqu'en, 1741. Par A. Bost.*" Two vols. 8vo. It is chiefly a compilation from several German works, written in a clear and beautiful style, full of interesting detail, and quite justifying the recommendation here given to it. It cannot be considered as a complete history, for it is professedly confined to the relation of those things which are interesting and edifying. "Mon desir," says the author in his preface, "a été qu'auant que possible, toute ame avide, non d'histoire mais d'edification, pût trouver ici, même à l'ouverture du livre, quelque chose qui satisfît ce besoin, et qui la conduisit ou la laissât dans la communion de son Sauveur."

*Hymns, and Spiritual Songs,
&c."*

I could wish, my very dear friends, dear brethren, and dear sisters, that I could in my salutations mention each of you by name; but thanks be to God, there would be too much to do, and I desire that each one of you would read these letters, as if they were addressed to him alone in particular; for you know what affection I have for you all, and how ardently I desire to meet you all in that kingdom, where God shall wipe away all tears from our eyes, where there will be neither sorrow, nor lamentation, nor travail, and where there shall be no more death.

C'est là que nous verrons
Ce qu'ici nous croyons,
Insigne grâce !
L'espérance cessant
Un amour permanent
Prendra sa place.

Be of good courage, then, dear friends, soon we shall meet again, and it will be for ever; for ever, dear friends! Think well of that, and far from being afflicted at a short separation, let us sing all together with joy that beautiful hymn—

Tout mon cœur s'enflamme,
Lorsque j'entrevois
Des yeux de mon âme
Le grand Roi des rois

Régner en justice,
En paix, en douceur,
Et de ses délices
Remplir tous les cœurs.

L'Éternel lui-même
Paitra ses troupeaux;
Sa tendresse extrême
Sera leur repos.
Sa face adorable
Les éclairera;
Son regard aimable
Les enflammera.

L'Enfant adorable
Nous conduira tous;
Tout cri lamentable
Sera loin de nous;
Aux célestes rives
L'Agneau nous paitra;
Le fleuve d'eau vive
Nous abreuvera.

Seigneur, quand sera-ce,
Que ces temps heureux,
Abondant en grâce,
Combleront nos vœux?
Ton Epouse crie:
Viens, Prince de paix!
Viens, Prince de vie!
Régner à jamais.

Amen! Amen! Farewell once more, dear brethren and sisters in Jesus Christ! May the Lord bless and keep you! May he give to you the peace and the joy which the world can never take away.

Your very affectionate

Brother,

FELIX NEFF.

INDIAN SUPERSTITION.

A SUPERSTITION was long cherished by the Creek Indians in North America, that in the vast lake, from which issues the river St. Mary, and which occupies a circuit of three hundred miles, there was, among the many islands with which it abounds, one, which might justly be styled a paradise on

earth. "They say it is inhabited by a peculiar race of Indians, whose women are incomparably beautiful; they also tell you that this terrestrial paradise has been seen by some of their enterprising hunters when in pursuit of game, who, being lost in inextricable swamps and bogs, and on the point

of perishing, were unexpectedly relieved by a company of beautiful women, whom they call daughters of the sun, who kindly gave them such provisions as they had with them, and then enjoined them to flee for safety to their own country; for that their husbands were fierce men, and cruel to strangers; they further say, that these hunters had a view of their settlements, situated on the elevated banks of an island or promontory, in a beautiful lake; but that in their endeavours to approach it, they were involved in perpetual labyrinths, and, like enchanted lands, still as they imagined they had just gained it, it seemed to fly before them,

alternately appearing and disappearing. They resolved, at length, to leave the delusive pursuit, and to return; which after a number of inexpressible difficulties, they effected. When they reported their adventures to their countrymen, a number of their young warriors were inflamed with an irresistible desire to invade, and make a conquest of, so charming a country; but all their attempts hitherto have proved abortive, never having been able to find that enchanting spot, nor even any road or path-way to it."*

An American poet, in the following beautiful lines, has thus availed himself of this tradition.

1.

They say that afar in the land of the west,
Where the bright golden sun sinks in glory to rest,
Mid fens where the hunter ne'er ventured to tread,
A fair lake unruffled and sparkling is spread;
Where last in his course the rapt Indian discovers,
In distance seen dimly, the green isle of lovers.

2.

There verdure fades never; immortal in bloom,
Soft waves the magnolia its groves of perfume;
And low bends the branch, with rich fruitage deprest,
All glowing like gems in the crowns of the east,
There the bright eye of nature, in mild glory hovers;
'Tis the land of the sunbeam,—the green isle of lovers!

3.

Sweet strains wildly float on the breezes that kiss
The calm-flowing lake round that region of bliss;
Where, wreathing their garlands of amaranth, fair choirs,
Glad measures still weave to the sound that inspires
The dance and the revel, 'mid forest that cover,
On high with their shades, the green isle of the lover.

4.

But fierce as the snake with his eye-balls of fire,
When his scales are all brilliant and glowing with ire,
Are the warriors to all, save the maid's of their isle,
Whose law is their will, and whose life is their smile;
From beauty their valour and strength are not rovers,
And peace reigns supreme in the green isle of lovers.

5.

And he who has sought to set foot on its shore,
In mazes perplex'd, has beheld it no more;
It fleets on the vision, deluding the view,
Its banks still retire as the hunters pursue;
O! who in this vain world of woe shall discover,
The home undisturbed, the green isle of the lover."

YAMOYEDEN.

* Bertram's Travels through North and South Carolina: London, 1792, pp. 25, 26.

EXTRACTS FROM GESENIUS' HEBREW GRAMMAR.

No. IV.

Of the Article.

THE full form of the Hebrew article would be **ה**, analogous to the Arabic **ه**, (as in *Al-koran.*) In this form, however, it never occurs, but instead of it has, 1st, the **ה** assimilated with the initial letter of the following word, as, **השֶׁמֶשׁ**, (*hash-shemesh*), *the sun*, for **הַשֶּׁמֶשׁ** (*hal-shemesh*); 2dly, before the gutturals (which cannot be affected by the Dagesh forte, i. e. *cannot be doubled*), it becomes **ג**, as **הַמִּן**, *the man*, **הַגִּיל**, *the mountain*, &c. Before **ה** and **ג** *Kamets* must be placed, but before **מ** and **נ** *patach* commonly remains, as **הַמִּן**, *the moon*; **הַמִּן**, *this*, &c.; and when the guttural has *kamets*, *segol* is used, as, **הַגִּיל**, *the mountains*, &c. The article is without distinction as to gender or number.

Obs. When the prepositions **בְּ**, **בִּ**, **בְּ** are interposed before the article, the **ה** is omitted, and only the vowel remains: [as **בְּבָנִים**, *in the people* for **בְּבָנִים**.] The syntax of the article will be afterwards noticed.

Of the Personal Pronouns.

1. The personal pronoun (and indeed the pronoun generally), in Hebrew belongs to the earliest* and simplest elements of the language, in which we find almost no

* The high antiquity of these words is evident, *inter alia*, from the remarkable and obvious similarity which obtains between them, with respect to their fundamental sounds, and the languages of the Asiatic and European stock, which have no alliance with the Heb.; as, 1st. pron. *kopt.* *Anok*, *anog*, *sin.* *ago*; *ēyw*, *ego*; —2nd *Pr.* *kopt.* *anta*, *Sansk.* *ta*, *Pehlvi* and *Persic* *tu*; *τύ* (*σύ*) *tu*, (in all of these **t** is the characteristic letter.) —*Author's note.*

derivatives, and assists in the flexion of the verb. It may, therefore, with most propriety, be treated of at the commencement.

2. The flexion of the personal pronoun, in the cases of relation, is totally different from the mode observed in the western languages. The nominative is the only case which is expressed by a separate word; as, **וְאֵיךְ I**, **וְהִנֵּה he**; the genitive and the remaining oblique cases are denoted by abbreviations of the nom., which are placed after a verb, noun, or particle (*Pronomina suffixa, affixa*, or simply *suffixes and affixes*); as, **וְיִהְיֶה of me**, **וְיִתְהַגֵּן to me** (both from **וְהִ**), **וְיִהְיֶה his**, **וְיִתְהַגֵּן him** (from **וְהַ**); and in combination **וְיִתְהַגֵּן verbum ejus**; **וְיִתְהַנֵּן I have put him to death.**

(An exception to this will be noticed when we come to the syntax.)

3. These suffixes have arisen, doubtlessly, from the pronoun being pronounced immediately after the verb, noun, or particle, so that by their combination the initial letter of the pronoun was absorbed; as in German *du hast's* [for *du hast es*], in Greek, *πατήσῃ μον* for *πατήσῃ ἐμοῦ*, and in Latin *ecce cum*, for *ecce cum*. Of some of them the fundamental form is entirely lost.

4. Respecting the cases which these suffixes express, we may remark:

a. When they are connected with a verb, they represent the accusative of the pronoun, as **וְתִּתְּנִהְיֶה thou hast killed me**; occasionally also the dative (*see syntax*):

b. When they are united with nouns, they represent the genitive, and become possessive pronouns; as **וְתִּתְּנִהְיֶה vox ejus**:

c. With particles they are the genitive or the accusative, accord-

ing as the particle has a nominal or verbal signification. With some particles they even appear as the nominative.

Of the other Pronouns.

1. The *demonstrative* is, *sing.* *mas.* נֹה *this*, seldom נֹה (1 M. 24, 65; 37, 19). *sem.* נָה (נָה , נָה , נָה). *comm.* וְ (*only poetic.*) and וְ . *Plur.* וְ more frequently וְ .

Obs. The feminine form נָה is contracted from נָה from שִׁ=נָה , וְ , which forms were originally also *Masc.*, as וְ is now common. See וְ Hos. vii. 16; וְ Eccles. ii. 2; Judg. xviii. 4. (*as neuter*); וְ Ez. xxxii. 36; וְ *mas.* Zech. ii. 8, *sem.* 2 Kings iv. 25.

הָ and הָ (allied to the art. הַ , in Phoenic. and Arab. הָ) from, (not grammatically, but by custom,) the plural form מָ . The first form without מָ , is found only in the Pent. and in 1 Chr. xx. 8.

2. The *relative pronoun* for both numbers and genders is כַּא *who, which*. In the later writers, and sometimes in the book of Kings, there stands for it כַּא (with the abstracted *aleph* and the assimilated *resh**); occasionally כַּא , *Cant.* i. 7, and כַּא with the *resh* entirely abstracted, *Ecel.* ii. 22; iii. 18.

3. The *interrogative pronoun* is כַּא *who?* (*for persons*) and מַה *what?* (*for things*.)

[N.B. Many very important remarks upon the pronouns have been omitted, in order to make room for larger extracts from the sections upon the verb and noun.]

* When in composition the final letter of the first word is changed into the initial letter of the second, it is said to be assimilated to it. Thus in Latin *lustris* becomes *lustris*; *abfero*, *affero*; and in Greek, $\sigma \nu \nu \cdot \gamma \rho \alpha \rho \eta$, $\sigma \nu \gamma \rho \alpha \rho \eta$.—A.

Of the Verb.

General View.—1. The verb is the most important part of speech in Hebrew, since in it is contained, generally speaking, the *stem*, or *root* (*radix*) of the other parts; and from its diversified forms the others are derived.

Only the pronoun and a few particles are independent of the verb; and are accordingly exceptions from the law of the *Trilittera*.

2. It by no means follows that all the verbs are radical words. In respect to their origin they may be divided into three different classes: 1st. *Primitives*; as יָגַד to govern; יָגַד to sit; 2dly, *Verbal Derivatives*, which are formed from other verbs; as יָתַן to justify; יָתַן to justify one's self, from יָתַן to be just. Such verbs are commonly called *conjugations*; and, 3dly, *Denominatives*, derived from nouns, like *head*, *behead*; as יָמַח to pitch a tent, from יָמַח a tent, &c. Such verbs are the same in form with the two preceding, and appear to have been a later formation of the language, in imitation of the others. Sometimes, a derivative noun itself gives rise again to a verb; as מַבְנֵי a brick (from בָּנֵי to be white), hence מַבְנֵי to make bricks.

3. The root-form of the verb, consists, generally, of three root-consonants or *radicals*, a peculiarity which the Hebrew shares with its sister tongues, the Syriac, Arabic, &c.; and which constitutes one of the characteristics of the family.

Obs. 1. With these three radicals is always associated, the signification of a root; the various modifications of which are accomplished by means of added letters and syllables. These are called *servile-letters*, and *form-syllables*.

Obs. 2. A formation somewhat

more recent, and proportionally unfrequent, is the longer root of four consonants (*Quadrilittera*).

4. This root is found, with few exceptions, to constitute the third person of the *Preterite*; as **הָבַד** *he has killed* **בָּהַט** *he hath sat.** Nor will this appear strange if we reflect that the ideas, *kill*, *sat*, &c. would naturally be the first which it would be requisite to express.—Along with this we have the second ground-form, the *infinitive*; and from these two, the remainder of the tenses and formations proceed.

5. From each simple ground-form, are deduced, by an universal analogy, the derivative verbs, the varied form of which, according to a fixed law, denotes a variety in the signification; thus **לָרַד** *to learn*, **מְלַד** *to teach*, **לְגַדֵּל** *to lie*, **לְמַלֵּא** *to lay*; **לְגַדֵּל** *to judge*, **לְמַלְאָה** *to litigate*. In the Hebrew Grammars these are called *conjugations* of the ground-form, an appellation not at all suitable, and one which has a tendency to convey a very erroneous idea of their nature; at least, in Latin and Greek this word signifies something very different.—At the same time, however, as

this name has been introduced, it may be still retained, provided we are careful to attach to it a correct idea. By various authors, the names, *species*, *forms*, *modifications*, have been employed. Analogous formations are presented by all languages, though the connection is not always so obvious as in Hebrew; thus in German, *fallen* (to fall), *faellen* (to fell); *trinken* (to drink,) *tränken* (to drench); *stechen* (to pierce), *stecken* (to stick); *stehen* (to stand) *stellen* (to state); in Latin, *gero* (*gestum*) *gesto*, *gestito*; *ardeo*, *ardesco*, &c.

6. The number and arrangement of these conjugations is given differently by grammarians. We shall best avoid mistake by following the technical description of them given in the old grammars. The ground-form has received the name of *Kal*, (**הַ** *simplex*, because it has no formative additions); the rest have their appellations from the old paradigm, **בָּהַ** *he has done*, used by the earliest Jewish grammarians. Most of them have passives, which are distinguished from their actives by a minute change of vowels. The most common (including *Kal*), are the following five.

	Act.	Pass.
1. Kal.	בָּהַ <i>to kill</i>	Caret.
2. Niphal.	בָּהַמְ <i>to be killed</i>	Do.
3. Piēl.	בָּהַמְ <i>to murder</i>	Pual בָּהַמְ .
4. Hiphil.	בָּהַמְ <i>to cause to kill</i>	Hophal בָּהַמְ .
5. Hithaēl.	בָּהַמְ <i>to kill one's self</i>	Hothpaēl בָּהַמְ .

Besides these there are still others of less frequent occurrence, though more common in the allied dialects, and which sometimes are the correct forms of the irregular verbs.

* In Grammars and Dictionaries, the meanings of verbs are, for brevity's sake, given in the *infinitive* instead of the *preterite*; thus **בָּהַ** *to learn*, properly, *he has learned*.—AUTHOR'S NOTE.

To these belong the *Quadrilittera*.

7. It is only by means of these conjugations or derivative verbs, that the Hebrew possesses any copiousness or comprehension.—On the other hand, it is very poor in the possession of tenses and moods. Each verb has only two tenses (*preterite* and *future*), besides an *imperative*, an *infinitive*

(with two forms) and a participle. All the other temporalmodifications, relative and absolute, must be expressed partly by these themselves, (hence their great ambiguity) and partly by a syntactical arrangement. The conjunctive and optative alone, are occasionally marked by significative conformations of the future.

In the German language, also, only two tenses (present and imperfect) have express forms assigned to them. The rest are expressed periphrastically by means of auxiliary verbs.

8. In respect of affinity, the form of each conjugation falls into

two ranks. The one comes under the preterite, to which, however, only the participle (and that not invariably) belongs ; the other under the imperative, after which, a consonant infinitive, the future, and frequently the participle, are formed. Thus,

9. In the flexion of the pret. and fut. by persons, there is this peculiar difference in the Hebrew from all western tongues, that in most instances, each of the two genders has a peculiar form, according to the personal pronouns with which these tenses are combined.

ON THE INDELIBILITY OF CLERICAL ORDERS.

To the Editors.—THOSE of your readers who are acquainted with ecclesiastical history, know that the schoolmen of the middle ages invented a dogma, unknown in the earlier and better periods of the Church, that ordination confers an indelible character, which no error of doctrine, conduct, or fellowship can obliterate. Dr. George Campbell has, in the following passage, stated this notion with his accustomed perspicuity, so as to reduce it, as I conceive, to an absurdity.

" In regard to the indelibility all agreed, insomuch, that though a bishop, priest, or deacon, turn heretic or schismatic, deist or atheist, he still retains the character, and though not a Christian man, he is still a Christian bishop, priest, or deacon ; nay, though he be degraded from his office, and excommunicated, he is, in respect of the character, still the same. Though he be cut off from the church, he is still a minister in the church. In such a situation, to perform any of the sacred functions, would be in

him a deadly sin, but these would be equally valid as before. Thus he may not be within the pale of the church himself, and yet be in the church a minister of Jesus Christ. He may openly and solemnly blaspheme God, and abjure the faith of Christ ; he may apostatize to Judaism, to Mahometism, or to Paganism, he still retains the character. He may even become a priest of Jupiter, or a priest of Baal, and still continue a priest of Jesus Christ. The character, say the schoolmen, is not cancelled in the damned, but remains with the wicked to their disgrace and greater confusion ; so that even in hell they are the ministers of Jesus Christ, and the messengers of the new covenant. Nor is it cancelled in the blessed, but remains in heaven with them for their greater glory and ornament."*

Absurd as this position must appear, yet it becomes part of the

* Lectures on Ecclesiastical History, vol. i. p. 365.

canon law, and remains so to this day, and has supplied, within the last generation, more than one opportunity of persecution and annoyance. When the celebrated *Horne Tooke* renounced the clerical profession, for which his habits and opinions had certainly rendered him unfit, he studied the law, and sought to be called to the bar, but the benchers refused to admit him, on the ground of his ordination, and, if I mistake not, the judges confirmed their refusal on that principle.

Now it might suit a party purpose, at a period of great political excitement, to embarrass a dreaded partisan with obsolete canon laws, but you would scarcely expect that the same expedient would be resorted to for the purposes of *ecclesiastical persecution*, and that too by a prelate who has the reputation of more than usual intelligence and liberality.

The case to which I now refer is that of the Rev. *William Tiptaft*, late vicar of Sutton Courtenay, Berkshire, who, on conscientious principles, recently resigned his living into the hands of his diocesan, seceded from the established church, published "*Fourteen Reasons*" for his conduct, and entered upon the exercise of his ministry amongst Dissenters.

Your readers have heard of the anxiety of the Bishop of Salisbury to induce dissenting ministers to conform and take orders, and how sundry witty and otherwise gifted persons have yielded to his lordship's affectionate invitations, and entered the service of the endowed church.

It is therefore only natural to suppose that the worthy diocesan should wish to retain within the pale of the Establishment those who have entered the sacred enclosure; but I must confess, I did

not think that he would call forth the aid of the canon laws to impede those who conscientiously forsake it. Yet this appears from a pamphlet before me to be the case. This tract is entitled "Two Letters addressed to the Bishop of Salisbury, by William Tiptaft, in answer to Two Letters, which are also inserted, from Mr. Alford, a Proctor of the Ecclesiastical Court, under the direction of the Bishop, threatening to commence Legal Proceedings against him for preaching in Dissenting Chapels, Doctrines inconsistent with the principles of the Church of England, after he had resigned his Living four Months, and had openly avowed that he could not conscientiously continue a Minister of that Church."

Mr. Alford, as his Lordship's Proctor, commenced the correspondence by informing Mr. Tiptaft, that it had come to the knowledge of the Bishop that he was itinerating within his lordship's diocese, preaching doctrines inconsistent with the principles of the Established Church, of which he had been ordained a member, in direct violation of the canons made for the government of that church, and therefore he required him to desist from such practices within his lordship's diocese, or legal proceedings would be commenced against him.

Mr. Tiptaft addressed a letter to the Bishop, in reply, from which I make the following extract:

"I can assure you that your threatenings have surprised me, as I resigned my living about four months ago, which resignation you were willing to accept, and I have never since that time officiated in any place of worship belonging to the Church of England. Moreover, having openly avowed my sentiment, showing that I could not any longer continue a Minister of

the Church of England, makes it still more astonishing that you should endeavour to thwart me in a conscientious discharge of my ministerial duties as a dissenter; for when I resigned my living, I reasonably supposed that I was free from the jurisdiction of any bishop, and enjoyed the liberty of preaching my sentiments, subject to no restraint whatever, any more than any other dissenting minister. If you still claim me as a minister of your Establishment, I beg again to renounce my connexion with it; and if it be necessary for me to go through any form of dismissal according to the laws of the land, of which I am perfectly ignorant, I am willing to submit to it, and I shall feel obliged by your apprizing me of it, as I am desirous to act towards you with all courtesy and respect in any thing which my conscience will allow me."

"I do not think it right to conclude this letter without reminding you of the lamentable state of the Church of England, which is *manifestly shown* by your *immediate* reference to *legal* proceedings in her support. This is indeed going to Egypt for help, and trusting in an arm of flesh. If you have nothing better than *Acts of Parliament* and *obsolete Canons* for her *bulwarks*, it is time to cry aloud, 'Come out of her, my people, that ye be not *partakers of her sins*, and that ye *receive not of her plagues*.' If the doctrines and discipline of the Church of England were *consistent* with the *Word of God*, she need not fear the preaching of any man in any diocese, for he would be only 'kicking against the pricks.'

"For such a church is built upon a rock, which the gates of hell shall not prevail against; and then *her bishops would use the sword of the Spirit*, which is the word of God, in her defence, and would say with

the apostle, 'The weapons of our warfare are not carnal but mighty, through God, to the pulling down of strong holds'; and, by appealing to *the truth of God's Word*, would put to 'silence the ignorance of foolish men.' Such a church I am ready and willing to defend. Such a church may I be ever kept from testifying against; but may the Lord make me faithful in pleading the cause of his Gospel, however offensive it may be to the ministers and members of all anti-Christian and unholy systems. And He, I trust, who enables me to speak faithfully in his name, will also enable me to bear the *cross* that *faithfulness* will ever bring with it, in this wicked and professing world."

The second letter of Mr. Alford, in reply, is worthy of transcription.

"Rev. Sir,—The Bishop of Salisbury has directed me to reply to your letter of the 19th instant, addressed to his Lordship.

"It appears that you have formed an erroneous opinion of the effect of your resignation of the vicarage of Sutton Courtenay. That resignation does not operate as a renunciation of holy orders, nor exonerate you from the observance of the ecclesiastical law, as applicable to the clergy of the Church of England; and I am not aware that any declaration of your sentiments of dissent to the principles of that church can so operate. Indeed, I believe that there is no authority competent to accept, or give effect to, such a renunciation.

"If I am right in this position, that you are not, and cannot be, relieved from your connexion with the Church of England, it will be obvious to you, that the Bishop of Salisbury cannot permit you to pursue the course of which his Lordship complains, and I would

therefore entreat you to be well-advised before you determine to resume it. I beg to remark, that the first communication made to you was meant more as admonitory than by way of threat; the Bishop being anxious that you should be aware of your real situation before any hostile measures were taken against you.

"I am, Rev. Sir, your very obedient servant,

"J. L. ALFORD.

"*Salisbury, March 22, 1832.*
"Rev. W. Tiptaft."

The answer of Mr. Tiptaft to this letter treats the Bishop, I regret to say, with but little ceremony, which in a few days received the following reply :

"Rev. Sir,—I regret that I am obliged to repeat to you, that you entirely misunderstand the tenor of my letters. It is not the desire of the Bishop of Salisbury to prosecute you on account of your religious opinions, but merely to prevent your violating the law by preaching in unconsecrated places within his Lordship's diocese. I must repeat also the assertion made in my last letter, namely, that you cannot by the aid of any authority, legally or effectually renounce your orders or your connexion with the Church of England, and consequently that you are still, and will hereafter be, bound not to offend against the laws of that church, notwithstanding your secession from it.

"One of those laws is, that its ministers shall not preach in any other place than a consecrated church or chapel. You declare your intention to break that law. And the Bishop, as your diocesan,

admonishes you not to do so; and at the same time intimates to you, that if you persist in your determination, he will be compelled in the exercise of his duty to enforce your observance of that law by usual proceedings.

"I trust I have now been sufficiently explicit to prevent any future communications to the Bishop of the character of your two last letters, both of which, I must take the liberty to say, are libellous, not only as they relate to his Lordship individually, but also to the clergy of his Lordship's diocese generally.

"I am, Rev. Sir, your very obedient servant,

"J. L. ALFORD.

"*Sarum, April 2, 1832.*
"Rev. W. Tiptaft."

Thus the matter stands. As I respect the character of Bishop Burgess, so I trust that he will not attempt to revive and enforce a canon law, founded on the dark subtleties of the Metaphysical Theologians of the middle ages. However his Lordship may disclaim persecution, he will not escape from its reproach if he persevere, and though I cannot commend either the uncourteous tone, or the doctrinal sentiments of Mr. Tiptaft, yet I think he has proved the sincerity of his opinions by the sacrifice of his ferment, and it will be well for the learned Bishop of Salisbury to listen to the temperate advice of a more learned Rabbi of Jerusalem : "And now I say unto you, refrain from these men and let them alone for if this counsel or this work be of men, it will come to nought; but if be of God, you cannot overthrow it: lest haply ye be found to fight against God."

PESTILENCE REMOVED IN ANSWER TO PUBLIC PRAYER.

A DEVOUT observance of the ways of Divine Providence has characterized the people of God in every age, and they have felt it to be a delightful duty to record, for the generation following, instances of the divine mercy displayed in answer to prayer.

Many such facts are scattered throughout the practical writings of our pious progenitors, and it would be well if they were brought from their obscurity, by which the efficacy of believing prayer might be more fully recognized than I fear it is by multitudes of professed Christians. Allow me to supply you with a specimen from the writings of the "olden time," extracted from Bishop Hall's "Balm of Gilead," Chap. vi. Comforts against public calamities. Section 7. *The woeful miseries of pestilence allayed by consideration of the hand that smites us.*

"Justly do we style 'the sickness,' eminently grievous, both for the deadliness and generality of the dispersion; yet there is a remedy that can both cure and confine it. Let but every man look well to the plague of his own heart, and the land is healed. Can we, with David, but see the angel that smites us; and erect an altar, and offer to God the sacrifice of our prayers, penitence, obedience? we shall hear him say, *It is enough;* 2 Sam. xxiv. 16. The time was, and that time may not be forgotten, when in the days of our late sovereign (James I.) our mother city (London) was almost desolated with this mortal infection, when *thousands fall on our side, and ten thousands on our right hand;* Ps. xci. 7. Upon the public humiliation of our souls, the mercy of the Almighty was pleased to

command that raging disease, in the height of its fury, like some headstrong horse, in the midst of his career, to stop on a sudden; and to leave us at once, ere we could think of it, both safe and healthful. *This was the Lord's doing, and it was marvellous in our eyes. Behold the Lord's hand is not shortened, that it cannot save: neither his ear heavy, that it cannot hear;* Isa. lix. 1. The same mercy is everlasting: the same remedy certain; be we but penitent, and we cannot be miserable."

Have not we, of this generation, to record a similar instance of the divine regard to the prayers and humiliations of his people?

A disease has visited our country, which has ravaged the fairest countries and the stateliest cities of the earth, so that in fourteen short years *fifty millions* of the human family have been hurried by it to the grave.

This awful scourge has not been controll'd by medical skill, nor has it been affected by atmospheric variations, for it has been well observed—"We have seen, as we follow it from clime to clime, how contemptuously it braved the opposing power of every atmospheric condition; how the burning heat of a Bengal, or Molucca sun, influenced its violence no more than the cold of a Moscow winter. We have found that extreme moisture, and excessive dryness, were alike unconnected with its maintenance, and still less essential to its existence; for we watched it desolating the dry calcareous plains of Persia, and the parched sands of Arabia, with the same fury that it manifested in the isles of the Indian ocean, and the swampy deltas of the Ganges,

Euphrates, the Volga, and the Dnieper.”*

This plague has visited a neighbouring capital, and swept with terrible haste thousands of gay and thoughtless Parisians into eternity. Who can account for or explain the comparative mildness of its visitation here? Science cannot solve this interesting problem, but religion can explain it. Jehovah said long ago, “ If I send pestilence among my people; if my people, which are called by my name, shall humble themselves and pray, and seek my face, and turn from their wicked ways; then will

I hear from heaven, and will forgive their sin, and *will heal this land.*”* A spirit of earnest intercession and deep humiliation was mercifully given to the country, and it is a striking coincidence, that both in London and Edinburgh the cholera declined in a remarkable manner from the days appointed for humiliation and prayer. Sceptical minds may ridicule this, but “ whoso is wise, will observe these things, and they shall understand the loving kindness of the Lord.”

L. P.

* The Lancet on the Cholera.

* 2 Chron. vii. 13, 14.

AN ADDRESS DELIVERED ON THE ADMINISTRATION OF THE ORDINANCE OF INFANT BAPTISM.

CHRISTIAN FRIENDS, It is not necessary, on these occasions, I conceive, always to enter on the defence of that ordinance in which we are now engaged, before God. It seems reasonable, in accordance with those views we entertain of the divine character, and with the genius of our religion, that, as infants stood in some relation to the church under the former dispensation, they should stand in some relation to it under the present.—It is not likely that that economy which Christ came to promulgate, and which was by no means of an exclusive character, should have limited and abridged in this respect the privileges of the church. Without entering on any vindication of what we conceive to be right, the argument in favour of infant baptism, founded on *moral* considerations, we fear, has not been sufficiently considered. Does it not appear an act to which a parent, who has any just impressions of Christianity, is prompted? Does

it not appear a duty which parental piety and solicitude calls upon us to discharge? And does it not seem to correspond with the interest our Lord took in the rising generation, who, when his disciples officiously and unbecomingly prevented their approach, said, “ Suffer little children to come unto me, and forbid them not; for of such is the kingdom of heaven.”

While it is proper to feel that, in the dedication of our children to God, in the ordinance of baptism, we are acting in accordance with Scripture; it is of far greater moment, that we, who sustain the parental character, should entertain correct ideas of the great truth it is designed to shadow forth.—Baptism is not merely an initiative but a typical rite. It is a sign of blessings as essential to the purification of the mind as water is to the purification of the body. Connecting the sign and the thing signified, the Saviour said, “ Verily, verily, I say unto thee, except a man be

born of water and of the Spirit, he cannot enter into the kingdom of God." Our blessed Redeemer regards water in the baptismal service as an emblem of that cleansing agency the soul must undergo, ere it can be meet for heaven. And, permit me to say, not merely in my capacity as a minister, but as a friend who cherishes a warm interest in your domestic felicity, that nothing is—nothing can be more important than the sanctification of this child. To accomplish it should be the ultimate object of every system you adopt, and of every prayer you offer. There are no accomplishments, however attractive; no acquisitions, however recondite and extended; no manners, however amiable and engaging, that can be regarded as an adequate substitute. This infant is the heir of immortal bliss or pain; and *on you* depends, in no ordinary degree, whether its immortal state shall be one of rapture or of woe. These are solemn and awakening considerations, — considerations that ought to be engraven on your conscience and mine, "as with a pen of iron, and the point of a diamond."

You must be aware that the recent tendency of some of our pulpit instructions precludes the necessity of any allusion to parental duties and discipline.* But as it is a work of self-denial, which clashes with the strong emotions of the heart, and in which we are too apt to yield, forget not your encouragements. The end is, by divine appointment, intimately associated with the means. Not more truly is it a law in nature, that a consequent follows on every antecedent, than that it is a law in Scripture that the blessing of suc-

cess shall follow the training of youth. It is when parents bring up their children in the nurture and admonition of the Lord that he pours out his Spirit upon their seed, and his blessing upon their offspring. It is when they train them up in the way they should go, that he causes them to grow up as among the grass, and as willows by the water-courses. Thus the means are allied to the end, and the Word of God assures us, that a wise and judicious system shall attain the desired result. It may be true that there are occasional failures, that the heart of a fond and aged parent has been pierced by the vices of an unsteady child; but thank God, for your encouragement and mine, they form exceptions to the rule, and not the rule itself.

My Christian friends, the act you propose this night to discharge, is the most momentous and interesting that can engage the mind. This dear infant, after a short and chequered life, must pass into the mansions of bliss, or into the abodes of death. It is an immortal plant, which you are to rear and nourish, and by prayer you may so bring down the dew of heaven, that it may bear fruit for ever in the paradise of God. Let its baptismal dedication be prompted by a sense of religion, as well as by parental affection. Let your heart be set, with a desire that nothing can cool, and with an ardour that nothing can quench, on its salvation. Let your prayers be importunate and constant. Let your exertions be the exertions of faith. "In due season we shall reap if we faint not." Our sons will be "as plants grown up in their youth, our daughters as corner-stones polished after the similitude of a palace."

* This address was delivered a few days after a sermon had been preached on parental duty and obligation.

REVIEW OF BOOKS.

1. *The National Preacher, or Original Monthly Sermons from Living Ministers.* Edited by Austin Dickenson, New York, 5 Vols. 8vo. Holdsworth and Ball.
2. *The British Preacher, under the sanction of the Ministers whose Discourses appear in its pages.* 2 Vols. 8vo. Westley.
3. *Sermons by the late Rev. Edward Payson, D. D. Pastor of the Second Church in Portland, U. S.* pp. 498. 8vo. Holdsworth and Ball.

THE truths of the Gospel, although simple and elementary in themselves, may be presented to the attention of mankind in a great variety of ways. In illustrating and in applying them, every order of talent may be called into exercise, and still an exhaustless field of observation and inquiry be left untrodden.

Eighteen hundred years have rolled away since the command first went forth, "Go ye into all the world, and preach the Gospel to every creature;" and since then, by innumerable methods, and through the most diversified agency, these truths have been unceasingly pressed upon the attention of mankind. The most splendid genius and the humblest talent have been alike consecrated to the work, and a multitude whom no man can number, of every tongue, and out of every nation and people, have been gathered into the fold of the Redeemer. Still it must be allowed, that the progress of the Gospel has not been commensurate with the well-grounded expectations of the Church. Compared with what might have been expected, it has wrought but "little deliverance in the earth."

N. S. NO. 90.

We are not insensible to the necessity which there is, that the helplessness and entire dependance of man should be clearly demonstrated, in order that all glory may be given to God; neither are we at all disposed to call in question the absolute sovereignty of the Redeemer in the disposal of his blessings. "He hath mercy on whom he will have mercy," and God forbid that we should ever seek to tear this brightest jewel from his crown!—But allowing these things their full weight, we must yet maintain that the progress of divine truth has not been commensurate with the well-grounded expectations of the Church.

Various circumstances, into which it is not possible for us now to enter, may have contributed to this melancholy result. The feeble and inefficient manner in which the appointed means of grace have been hitherto brought to bear upon the conversion of the world, is not one of the least prominent. It may startle, but we really think it very questionable, whether at the present day in our own country, a moral power is employed upon the unconverted, equal to that which was in exercise centuries ago. To illustrate, we need not go further back than to the period of the Reformation. Every one acquainted with history is aware of the surprising change which, in those days, preaching effected in the moral and religious state of England. During the comparatively short period which elapsed between the reigns of Edward the 6th, and Charles the 1st,

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the whole nation, by an apparently weak instrumentality, was brought out of the thick darkness of Popery, into the light of Protestantism, and no small proportion of our countrymen were blessed with a saving knowledge of the Gospel. It is quite clear that preaching has no such hold now on the common people. It is difficult to induce them to enter a place of worship, and still more difficult to impress or interest them when there. Strange as it may appear, we are firmly persuaded that the art of preaching was much better understood then than it is now.—Our sermons, like our furniture, have, it is true, undergone the various modifications to which time and fashion subject all things; and many, no doubt, think they are much improved, but we very greatly question whether they answer the end better, if so well, as the old ones. We know of no modern sermons except Whitefield's (to which indeed they bear some resemblance), so well calculated to impress the popular mind as good old Latimer's. There is a freshness, an inexplicable charm about them, admirably suited to interest the most stupid, and to awaken the reflective faculty in the most uncultivated. Of Whitefield's sermons we cannot speak too highly. We fully agree with the late Dr. Edward Williams, of Rotherham, (no mean judge,) when he expresses his belief, that "there are no sermons in the English language, capable of exciting the pious passions—of inspiring the soul with holy transport—of admitting warmth and energy of delivery to the degree of his compositions." We have often been astonished to hear persons say, they have read White-

field's sermons without being able to see any merit in them; such remarks have always appeared to us to arise from mistaken views as to what a sermon should be.

We maintain that a sermon, however full of thought, ought invariably to be vernacular and colloquial. The old wives tales, which the Reformers were in the habit of introducing into their discourses, were suited to the age, and ridiculous as they may appear now, they were not without their use. Their images might sometimes be mean, but then they were familiar, and they *took hold*. This conversational style of address was kept up by the successors of the Reformers, and even Barrow, South, and Jeremy Taylor do not scruple to use figures which would now be considered as below the dignity of the pulpit. To these familiar exhortations succeeded the long, heavy, but still familiar and heart-searching discourses of the Puritans. They could preach by the hour-glass, and turn it twice too, without tiring their hearers. After the Restoration a cold, logical, and highly polished form of address prevailed, and now, for the first time, preaching lost nearly all its influence over the people.—The rural population relapsed into little short of barbarism, and the more polished inhabitants of the towns, became profane scoffers or heartless speculatists. Whitefield and his coadjutors at length broke upon the slumberers like a thunderbolt. Multitudes were alarmed; sleepy consciences were awakened; convictions of sin seized upon thousands; "the kingdom of heaven suffered violence, and the violent took it by force." The efforts of this wonderful man, and the success which attended his labours, had the effect of greatly modifying pulpit oratory. The stilts were

* Life by Gilbert.

partially thrown aside and from that day to this, they have never been thoroughly resumed. Of late years a new style has sprung up amongst us, a dash of literature has been thrown into our divinity, and if a sermon be "interesting," "in good taste," or "eloquent," the preacher will commonly be pardoned by the politer portion of his audience for having been somewhat unintelligible to the vulgar. We are not advocating extemporeaneous, much less unpremeditated effusions. We have no objection to a sermon being written, provided the object of writing be to condense thought, or to attain a clear perspicuous style; it is only when writing is abused to the purposes of literary ambition that we condemn and abhor it. The ambitious style of preaching, which, with many, very many, honourable exceptions, still too much prevails, may, we think, be traced in part to the influence of the press.—Every body publishes now-a-days, and popular sermons which read well become the models on which young ministers form the style of their pulpit addresses. The fact is, a sermon, properly so called, ought seldom if ever to be printed. It is by no means the best way of communicating theological truth, and is, in its immediate consequences, ruinous to ease and efficiency in the pulpit. Let treatises be printed, but let sermons be preached. If preaching the Gospel be persuading men alike by the terrors and loving kindness of God to be reconciled to their maker, he preaches best who uses that method which is best calculated to persuade his hearers to attend to the truths he sets before them. The language of persuasion is necessarily colloquial—it implies a great deal of repetition, and of the most familiar illustration,—

it has much to do with the head, but still more with the heart. It despises all the tricks of rhetoric. Who ever set seriously about persuading his friend to pursue any particular course with regard to this world's interests by the skilful management of nicely balanced periods? What language would any one think under such circumstances of employing, but that of deep impassioned earnestness.—What barrister, of any eminence, except with a view to the press, ever addressed a jury of uneducated countrymen, in the way that many ministers preach to equally uneducated congregations? How careful is he that every argument he uses be understood! How skilfully does he go over his ground again and again, lest any should mistake or fail to comprehend his meaning! How frequently does he repeat, without wearying by repetition! How vividly does he depict! How tenderly does he appeal! How eagerly he seizes upon every illustration which he thinks likely to answer his purpose, and how anxiously does he avail himself of every local association which is calculated to affect their minds; until conscious, by the expression of their countenances, that they at length thoroughly comprehend his statements, he sits down with the conviction, that whatsoever be the result of his efforts, he has at least fulfilled his duty towards his client. But alas! "the children of this world are wiser in their generation than the children of light."

Intimately connected with the evil of which we have complained, is the custom of preaching *great* sermons as they are sometimes called, chiefly for the purpose of subserving the interests of some general or local charity. Were a stranger from some unknown

planet to come down into our streets, he would suppose, from the numerous placards that would meet his eye, announcing sermons on special occasions by eminent divines, that we were truly a most religious people.—He would find every bookseller's shop filled with "just published" discourses. The very Sunday papers he would see catching the infection, and sanctifying their columns by biographical details of *living* ministers. The print shops he would observe to swarm with reverend heads of all shapes and sizes, and as he watched criticisms on preachers and preaching, pass from newspapers to magazines, and from magazines to social circles, until the whole religious world was in motion to settle the respective claims of the Paul and Apollos of the day, he would say, surely this people have rightly learned to estimate the value of an immortal soul. How would he be startled at the subsequent discovery, that all this parade and publicity was but a cunning device of the wicked one, to blunt the edge of that weapon, which in its simple foolishness is destined to overthrow his empire.

But seriously,—we know of nothing which has had a greater tendency to lower the ministerial office—to reduce ambassadors for Christ, to candidates for popular favour—to sear the consciences of the unconverted, and to ruin the simplicity of preaching, than the practice to which we have adverted. Under the influence of no better principle than curiosity, crowds of unthinking hearers are gathered every Sabbath to listen to the man who is fortunate enough to be esteemed their favourite; and because he preaches evangelically, every body rejoices to see the crowd assembling, forgetful that there is a shield of brass

around the consciences of such auditors, which renders them impervious to the ordinary means of grace, and that nothing short of a special miracle can carry a word of conviction to their souls. But we have said enough on a subject the contemplation of which disposes us rather to weep than to write.

We pass on to another great impediment to the preaching of the Gospel, and one which is scarcely less fatal—the prevalence of mistaken views with regard to the nature of divine influences. A nation has taken possession of many minds, that because the influences of the Holy Spirit are necessary to incline the heart to receive the testimony of God, there is little reason to expect that, under ordinary circumstances, any considerable number of persons will be persuaded to submit to Divine truth, through their feeble instrumentality; and under such a persuasion, it is frequently presented for the acceptance, and pressed upon the attention of the multitude, rather because God has commanded it, than with any expectation of success.—The *guilty inclination* of man to repent and believe the Gospel, has been unhappily termed *moral inability*, and confounded with natural incapacity, and good and faithful men, who would shrink from the very suspicion of Antinomianism, have preached to their fellow-men with as little hope of benefiting them as if they were preaching to the winds. This was not the way in which the Apostles acted when they began to declare the word of God in Jerusalem, and those who imagine that the Spirit of God is honoured by such faithlessness, "do err, not knowing the Scriptures."

The same wretched delusion

operates to an incalculable extent in preventing the exercise, by churches, of that available moral influence which, when called forth for worldly purposes, is irresistible. Why should not the same mysterious power, which mind exercises over mind, in the affairs of this world, be a legitimate agent in the hands of the Holy Spirit for exciting the inquiry, "What shall I do to be saved?" We will give a familiar illustration. During a contested election, especially in a country town, how commonly do men of the most sober judgments, find themselves carried away, contrary to their previous determinations, and giving up their time and energies for the attainment of an object which, after all, so far as they are concerned, is of very trifling importance. Inquire into the source of this excitement, affecting, as it does, in a greater or less degree, every inhabitant of a town, and it will probably be found in the wishes and consequent efforts of two or three individuals, for the whole contest was possibly at first a matter of perfect indifference to every one else. When feeling has subsided, we lament that so much energy has been thrown away on a matter of no moment; but the amount of the forces which have been employed, may be visible for years afterwards, in heart burnings which prove that the feelings and emotions of many a soul have been stirred up from their inmost depths. Now all this moral influence is perfectly natural and within human attainment. When exerted in the cause of justice and humanity it is invaluable, and the liberties of a country seem at some seasons to depend on the degree in which it can be called forth. Apply, then, the same forces in the cause of religion. Let the minister and three

or four members of his church, solemnly resolve to call the attention of every unconverted hearer in their place of worship to the concerns of eternity. Let them be influenced only by this motive,— "we believe, and therefore do we speak," and putting aside all idea of the fear or favour of man, let them act and re-act upon each other, and upon their fellow worshippers, with just the same degree of earnestness which the men of this world use, when the interests of a favourite candidate are at stake; and who can tell but that results would follow far greater and more important than can be calculated? But why should such an influence be confined merely to those who assemble within the walls of perhaps a small church or chapel? Why not go forward to their friends and neighbours, and with the same kindling of eye, and intelligent speech, and persuasive accent, and deep earnestness, which they would employ were temporal interests at stake, urge upon them the importance of an immediate consideration of the question, "Am I a friend or an enemy of God?" The world might count them mad, but God would support them by his smile. We verily believe that the only reason why the Gospel is not universally diffused, is, because the churches do not act as if they believed eternal things. The unhappy and unscriptural notion to which we have referred, has, in many cases, been the opiate by which conscience has been soothed, and the claims of Christian obligation laid quietly to rest. Much more than has ever yet been effected, remains to be accomplished, before the churches will have done what they can for the conversion of sinners.

The great mass of those who

attend divine worship, yet remain unimpressed, are persons by whom the truths of the Gospel are "commonly considered as so true, that they lose all the power of truth, and lie bed-ridden in the dormitory of the soul, side by side with the most despised and exploded errors." The business of the Christian minister is to inquire how these truths may be most effectually rescued from a neglect which is only aggravated by the circumstance of their universal admission. And here a wide field opens upon his view. No problem could be propounded for solution more important than one which should have for its object, to ascertain, by unwearied investigation, what is the form and manner in which sacred truth should be presented and applied, so as to afford the highest possible probability of affecting the mind of the hearer? and we should think it worth while to make the tour of Europe, or even to cross the wide Atlantic, could we hope by so doing to gather more effective illustrations wherewith to set before men the things which belong to their everlasting peace.

As it is understood, by a kind of legal fiction, that theological reviewers are aged men, and bishops in the church, we may be permitted strongly to recommend the cultivation of an inquiring spirit in this direction to our younger brethren in the ministry. Every plan by which a minister may prepare his hearers, during the week, for the most profitable attendance on the services of the sanctuary; every suggestion which may aid him in impressing their minds while there; every hint regarding the mode by which he may best succeed in deepening an impression which has once been made; every contrivance by which he may check

or prevent the introduction of circumstances calculated to impede impression, or to take it away when made, is worthy of his most careful examination, and should assume, in his eyes, an importance inferior to no part of that valuable preparatory study, by which he has been fitted to appear as the instructor of others.

Let it not be supposed that we attach the slightest value to any of these things, as in themselves efficacious to the conversion of souls; but unless it is to be asserted, or implied, that because divine influences are necessary to give saving power to the preaching of the cross, it matters little whether the hearer be brought to the house of God from his closet or from a news-room; whether truth be presented in the most attractive, or the most repulsive form; whether a sermon be drawled out or declaimed, or whether it be delivered with all the winning earnestness of deep Christian solicitude, the importance of presenting and applying truth in that form, and under those circumstances which seem best adapted to affect the heart of the hearer, must be acknowledged. Our argument would remain the same were the command to preach to grave-stones instead of men, for if God commanded grave-stones to be preached to, it would be fitting that we should do it with an energy like that which impelled the spirit of Ezekiel, when he prophesied to the dead and dry bones in the valley of vision. No mistake more fatal to usefulness can well be committed, than to suppose, on the one hand, that a conscientious regard for the best interests of men is all that is required to form a preacher; or, on the other hand, that the road to eminence lies in following the track of some popular orator. It should

never be forgotten, that it is quite possible to speak from the deepest conviction, and yet be unimpressive, as it also is, to gather and to enchain a crowded auditory without affecting a single soul. We think there is much to be learned in what has been hitherto an unexplored region—the philosophy of influencing mind; and we firmly believe that the commencement of that great moral change, which there is every reason to suppose, from the predictions of scripture, is to be produced by the preaching of that cross which is foolishness to the unrenewed heart, will be preceded by new discoveries in this department of sacred science; the art of preaching will be better understood; new avenues to the conscience will be discovered, those which are already known will be more widely opened up and better improved; all the apparently trifling circumstances which deepen or carry off impression, whether connected with the arrangements of divine worship, the social habits of Christian families, or the private deportment and conversation of ministers, will be more justly estimated; and the sword of the Spirit, instead of being, as it now oftentimes is, an unwieldy weapon in the hands of unskilful fencers, will be pointed with a more divine skill, and be pressed home with unerring precision.

The volumes, whose titles stand at the head of this article, bring before us examples both of English and American preaching, and we know of nothing which should lead us to doubt their being fair specimens of the ordinary character of pulpit addresses in both countries. It would be an ungrateful task to enter into any comparison of the respective merits of these compositions. A day is coming when

they will all be tried by an unfailing standard, and we will not seek to anticipate that judgment. We pray that their beloved and respected authors, differing as they do in their mode of presenting truth, may alike be found faithfully to have delivered their own souls, uninfluenced either by the fear of blame or the love of praise. Without specially noticing, therefore, any one particular discourse, we shall endeavour to seize upon what we consider distinctive features in the respective volumes under review, and point out such peculiarities as may seem to us to belong to the different sections of the Christian church from which they emanate.

No one can bestow even a cursory glance upon the American preacher, without observing that our transatlantic brethren direct their attention much more exclusively than we do, to the conversion of sinners, and this circumstance alone stamps a peculiar character upon their discourses. The leading object with them seems almost invariably to *awaken*. With us, it is more frequently to *inform*. Tenderness commonly characterizes an English preacher. Severity an American one. The former lingers in hope that he shall win men by the sweetness of the gospel. The latter seeks to drive men to Christ by hurling unsparingly the thunders of the law. English sermons are mostly soothing. American ones often partake of an irritating character. Where we endeavour to affect the feelings, they take a steady aim at the conscience. Bold and direct appeal, accompanied by a close and constant personal application to the hearer, mark the one; calm, philosophical discussion, and pious reflections, distinguish the other. If they sometimes err in making

those sad whom God has not made sad, we are not unfrequently in danger of bribing into a profession of religion those whose hearts have never been thoroughly submitted to the humbling requirements of the Gospel. We are not fond of antithesis, or we might carry out these observations much farther. They are, doubtless, open to the objections which may always be raised against general delineations of this kind; but, allowing reasonably for exceptions, we believe they will be found, on the whole, to be in accordance with truth.

It will not be difficult to trace some of the causes, which have occasioned this apparent diversity both of object and method, among those who are so closely united, not less by blood than by community of feeling, as are the American and English Churches. America is a young and rising country. The tide of population has of late years been rolling westward with unparalleled rapidity. Each succeeding wave bears upon its bosom a fresh supply of restless spirits, prepared to carry forward with untiring energy the enterprizes which others have commenced. One by one the tall trees of the forest bow beneath the stroke of the axe, and towns and villages rise in clusters, as if by magic, in the woods. A few years more, and regions, but recently snatched from the sovereignty of the fowl and the brute,

“Where nature sowed herself, and reaped her crops,”

are intersected by innumerable roads; the soil is cultivated; and barges laden with the products of industry and commerce float along canals, which at once serve to unite distant cities, and to invite a new race of emigrants to settle

upon their banks. And thus the stream moves on, with a force altogether unexampled in the history of nations, and with a speed which the world has never before witnessed.

The American Churches are not unmindful of what is going forward. The Christian sees that there is but one thing which can blight the vision of that glorious future which is ever floating before the eyes of his countrymen, and that one thing is the absence, or inefficient supply of the means of grace. There is but one famine that he dreads, and that is a famine of the word of God. Often does his eye anxiously glance over the map of that great western wilderness, which he sees peopling at a rate that outstrips calculation, and sometimes he trembles, lest it should be overrun with superstition and infidelity, those sure precursors of national ruin. He is conscious that the whole Christian world looks to America as the field on which is to be tried the most important of all experiments in spiritual husbandry, whether a vast tract of land can be duly cultivated, and all the interests of religion be triumphantly sustained, in the face of an overwhelming increase of population, and without any legislative aid? In common with his countrymen he has long maintained the affirmative. The hour of trial is now come. He must manifest to all men that his boasting has not been in vain in the Lord. Moral influence has been his watchword, and now he must try the temper of a weapon to which he has long been accustomed to attach a power little short of Omnipotence.

It is under the pressure of thoughts like these, that American Churches and American Ministers are moulded and fashioned. The

snug and comfortable times when they lolled in lined pews, and dwelt in ceiled houses, enduring little besides the imaginary diseases of spiritual hypochondriacism are fast passing away. Already from church to church the ominous sound is heard. "Curse ye Meroz," said the angel of the Lord, "curse ye bitterly the inhabitants thereof; because they came not to the help of the Lord, to the help of the Lord against the mighty." No sooner has the student emerged from the walls of college than he feels he must be at work. He has no time to loiter. The lighter employments of literature must be thrown aside. Popery and infidelity fraternize as readily in America as in Europe, and every day the unnatural league is more closely cementing. There is but one remedy,—the universal diffusion of the gospel—the evangelization of the people—a multiplicity of conversions—in a word, revivals of religion.

The promotion of revivals, or, as it may be expressed less technically, the conversion of sinners, is then, in most cases, the *one idea* which occupies the mind of a young New England clergyman. It is obvious that his preaching will be modified accordingly. His attention is naturally turned towards those men whose ministry may seem to have been most blessed to the unregenerate, and the writings of Edwards, Bellamy, Davies, and others, become, in subservience to the Bible, his text-books. He marks their theological peculiarities. He sees that *they* continually drew a broad and affecting line of demarcation between their converted and unconverted hearers, and *he* does the same. He finds that they fearlessly pressed upon men the im-

mediate and evangelical performance of their obligations to God, as duties which belong to the creature, irrespective of any decrees of the Creator, and exhortations of this character form a prominent part of his ministrations. *They* dwelt much on the absolute sovereignty of God in the disposal of his blessings, and on this topic *he* frequently enlarges. In short, before he is aware, he is treading in their steps. It is unnecessary to particularize the sentiments of men with whose works every theologian is familiar. It is sufficient to observe, that this is the school in which the great majority of American divines have evidently been trained. They have adopted these men as their models, not less from a persuasion that their mode of presenting truth is in accordance with the revealed will of God, than because their sentiments seem to have been eminently marked out in the history of the Church by his approval.

Were we obliged to fix upon some *one* particular in which the American differs most widely from the British preacher, we should say it was in the handling of the cross. To illustrate our meaning, we will take two faithful and evangelical ministers of the Gospel, the one trained in the severe school of Edwards and Bellamy—a New England theologian; the other educated in an English dissenting college. Both of course hold that the preaching of Christ crucified is, in the hands of the Holy Spirit, the grand instrument of conversion; but they differ as to the mode in which this glorious mystery is to be presented to the sinner. The former considers it primarily an instrument of *conviction*, and, with Peter, seeks to prick his hearers to the heart, by bringing home to them the accusation of having

crucified the Lord of Glory. The latter tries to *win over* the sinner to God by the offer of reconciliation. The one holds that there is a peculiar adaptation in the cross of Christ, to melt the stubbornness of the unrenewed heart—that it is “a mighty principle of attraction, brought to bear upon a nature that might have remained sullen and unmoved under every other application.” As if “God who knows what was in man, seemed to have known that in his dark and guilty bosom there was but one solitary hold that he had over him; and that to reach it, he must just put on a look of graciousness, and tell us that he has no pleasure in our death, and manifest towards us the longings of a bereaved parent, and even humble himself to a suppliant in the cause of our return, and send a Gospel of peace into the world, and bid his messengers to bear throughout all its habitations, the tidings of his goodwill to the children of men.” This he says is the “manifested goodwill of God to his creatures, the band of love and the cord of a man by which he draws them.”* The other, agreeing in all that is said concerning the love of God, thus wondrously manifested, maintains that this demonstration of goodness, so far from “wooing man into a reciprocally warm and confiding attachment,” only affords, in its universal rejection, a more complete illustration of the desperate nature of that depravity which will **NO MORE** be won by love, than it will be subdued by terror.

In this particular, we are inclined to think our transatlantic friends are right. At all events it is of importance that this subject should be thoroughly discussed, for the settlement of it has much to

do with our mode of presenting the Gospel. If the obstacle to man’s reconciliation with his Maker were some error of opinion regarding the true character of God, a clear demonstration of his wondrous love in Christ Jesus would certainly be better adapted to remove it, than the additional pressure of any weight of obligation; but arising, as it does, from the most desperate enmity of heart, both to God and goodness, this display of tenderness only falls upon an unrenewed soul like the pale and sickly beam of a wintry sun. It may enlighten the understanding, or it may lead to a speculative and inoperative faith; and we do not deny that out of this dead faith, has frequently sprung up, under the quickening beams of the life-giving Spirit, a living flame never to be put out. But we firmly believe that more commonly it is greedily seized upon as an opiate to a wounded conscience, and being unaccompanied by any direct and immediate interference on the part of the Holy Spirit, working a thorough change of the affections, it proves only “a savour of death unto death.”

It is allowed on all sides, that wherever the Holy Spirit enters the heart, his first work is to convince of sin. Upon this admission, our American friends argue that it is the preacher’s duty to follow the line of the Spirit, and dealing with the sinner as Paul dealt with Felix, to press directly upon his conscience those topics which are most calculated to leave a very painful sense of his obligations, and to make him either cry out, “What shall I do to be saved?” or oblige him to say, “Go thy way for this season.”

To these views we are aware that many objections have been made, and the lifting up of the

* Dr. Chalmers.

brazen serpent in the wilderness has frequently been brought forward as indicative of another mode of presenting the Gospel. We do not, however, see much force in this. The wounded Israelites were representative of sinners deeply convinced of sin—smarting under its bite, and conscious of their wounds; and we do not see that they at all prefigured careless slumberers. The Philippian jailer too, is a case equally inapplicable. His distress of mind arose, not, as some would have us to believe, simply from terror at the earthquake, accompanied by a fear that his prisoners would escape, but from the workings of that Divine Spirit, who seized upon this incident to arrest him in a moment by convictions as deep and as sudden as those which in former years had smitten his prisoner to the ground on his way to Damascus. Let a man be in this state of mind, crushed under the weight of a violated law, and there is but one sentence suited to his case, “Believe on the Lord Jesus Christ, and thou shalt be saved.”

The first aim, then, of an American preacher is to produce convictions of sin. In order to do this, he is continually opening up, and pressing the obligations of the sinner, and urging him, in the most direct terms, and by every motive which Scripture will sanction, to the exercise of evangelical repentance without a moment’s delay.—He fearlessly tells him to repent, to pray, to believe, to turn, to choose, to strive—in short, in the language of Scripture, to make himself a new heart; and he tells him that if he is finally lost, it will not be for committing sins which he could not avoid, but for refusing and neglecting to do that which he could have done. He goes on, demanding for God the affections

of the sinner, and pleads the right of the Creator to be loved, not merely on condition that he will love the sinner, but because his character, in ALL its aspects, is inexpressibly lovely, and infinitely worthy of his regard.

This style of preaching it is evident will materially affect the phenomena of conversion. It is by no means inconsistent with a full recognition of Divine Sovereignty to assert that the peculiar circumstances which mark conversion, as well as many points in the future character of the converted, are commonly decided by the influence of the ministry under which the change has been accomplished. The fine gold which comes out of the crucible is all purified alike by the refiner’s fire, but the outward fashion of it depends on the mould into which it falls. Thus it is in conversion. A sinner converted under a New England preacher is, in many respects, differently fashioned from one who is equally made a new creature in Christ Jesus under the ministry of a dissenting minister in England. The same observation holds true, with regard to different denominations. A Churchman, a Wesleyan, an Independent, and a Scottish Presbyterian, may be all equally born again under the same gospel, and yet there will be in them certain important differences which may be traced most clearly and decisively to the character of the ministry, and the discipline of the Church under the instruction of which they have been regenerated.

With these views, we consider it by no means unimportant to inquire what style of preaching is best adapted to form strong men in Christ Jesus,—what mode of treatment will be most likely to secure a healthy spiritual progeny. As there are some who never get be-

yond the character of babes in Christ, so there are others who, through the ignorance or negligence of their spiritual nurses, are all their days ricketty children.—We trust we shall not be misunderstood. We are serious, on a serious subject, and if we use familiar illustrations it is only because others do not occur equally expressive. We deeply feel that we have yet much to learn in the divine art of nourishing and bringing up the young and sickly of the flock.

In the accounts which have reached us of American revivals, nothing has excited more surprise than the depth of sorrow which the subjects of them seem to experience. Under sermons which have been *read* from the manuscript, without a single gesticulation, the hardy sons of the forest have cried out aloud in distress; and hundreds and thousands, under the pressure of emotions like these, have found all the claims of appetite forgotten, and sleep banished from a couch wet with the tears of unfeigned sorrow. But this is not all. A few days have elapsed, and perhaps at midnight, perhaps in the solitude of the woods, or it may be in the house of God, the whole scene has changed; the clouds have rolled away; the cheering beams of the Sun of Righteousness have shot into the soul, and the heart, which but yesterday was fit to break with anguish, now, unable to restrain its joy, bursts forth into singing.

It has often been asked, why emotions of this powerful kind should so rarely be found among ourselves, and various solutions of the difficulty have been offered. Some have resolved the matter altogether into Divine sovereignty; others have associated these powerful awakenings with certain local

and national peculiarities; and others again have ascribed the apparent absence of extreme distress or lively joy in English converts, to that habit of concealment which is induced by a refined and highly artificial state of society. We should rather look for an explanation in some of those characteristics which we have pointed out, as distinguishing the Christian ministry of the respective countries, and as a natural consequence in the different treatment which an awakened sinner would experience from his spiritual advisers. In the one case his wounded conscience would be unsparingly cauterized, in order that, if healed, it might be healed every whit. In the other, tenderness would throw aside the knife, and apply a balsam, and the wound, however mollified by sweet ointment, is consequently in continual danger of opening and bleeding afresh. In many cases we fear the readiness with which first convictions of sin have been accounted proof of a saving work of God, and been treated accordingly, has led to false and imaginary conversions. The sinner, soothed by promises which do not belong to him, has been bribed into a speculative faith, which for a time has quieted his fears, and given him peace. But, after a while, conscience has again lifted up her voice, and then nothing will satisfy him but a continual opiate. Every sermon which presses obligation irritates, until at length the lap of Antinomian heresy is the only place in which he can slumber in peace. We can never be too particular in pressing the necessity of distinct convictions, leading to a loathing and habitual turning away from sin. It is generally taken for granted, that a sinner's distress arises from erroneous conceptions of the Gospel. But

this is not the fact. His despair is commonly occasioned, not by an opinion that Christ is unable or unwilling to save him, but from a fear, certainly well founded, that Christ will not save him without entire submission, unfeigned repentance, and a new heart. In the absence of any evidence that this great change has taken place, to comfort him with promises which belong only to the believer, is to oppose the spirit of God.

But it is not in the treatment of the unconverted merely, that this severity of character is visible. It is equally prominent in exhortations to the believer. It gives a tone to Christian society, and most of all it distinguishes the minister himself, whether in or out of the pulpit. The firm pressed lip, the semi-pulchral tone, the air of deep, solemnity which belong to the severe New England preacher, are as unlike the benignant smiles, and fluent utterance of an English dissenter, as are the stern and lean physiognomies of our puritan forefathers, to the complacent and good-humoured countenances which adorn a modern magazine.

But we must check ourselves. We set out with the intent of exhibiting what we considered distinctive features in the two national preachers which lie before us—but we have wandered, we scarcely know whither—good Dr. Payson must bring us back again.

It will be impossible to do more than briefly notice his valuable discourses. We can quite suppose that they will disappoint the high-wrought expectations of those who have had the privilege of listening to the living voice of the preacher; for the indescribable solemnity which attended their delivery, “the unaffected earnestness, the glowing intensity of feeling, the peculiarity of expression and utterance,

and the prayers which disarmed criticism,” are all absent. Besides, these discourses were not written for the press. There is, however, enough to show us, that had it been Dr. Payson’s concern to produce great sermons, few could have surpassed him; and there is still more to demonstrate that the one object he had in view was to save the souls of those that heard him.

We could find in these sermons many illustrations of the remarks which we have thought it right to make on what a sermon should be; but we need not make such a selection. Those who may think it worth their while carefully to analyse the volume, will discover them; and we can assure them, that time thus spent will not be wasted.

Once again would we most earnestly urge upon our beloved young friends who are so soon to supply the vacant places of living ministers, the importance of seriously investigating all the circumstances which tend to promote or to impede ministerial efficiency. They will perhaps allow us to suggest, in a spirit, we trust, of Christian love, some things which we have long considered hindrances to the usefulness of young preachers. And first, we have observed a prevailing confusion of idea as to what ought to be denominated means of grace; what the precise use of the word is to the unregenerate; and what exertions an unconverted man can make for his own salvation. The want of clear and distinct conceptions on these points has led to a *generalizing* mode of address; and hence, vague appeals to the sinner to believe on Christ; or, (what is still more common) loose dissertations and reflections on various texts, without sufficient point or object,

have taken the place of that close and heart-searching particularity which, in better days, used to pertain to the preaching of the Gospel.

We know how many prejudices a young minister has to contend with; we know, that in every congregation there are to be found a number of pious people who think their young pastor very deficient in his theology, if he does not embody, in almost every sermon, the leading doctrines of the Gospel, and who cannot at all understand, how it should be right to distress a sinner by pointing out the uncertainty of his ever being a Christian, without at the same time enlarging on the mercy of God, and the impossibility of his doing any thing to promote his own salvation, without the influences of the Spirit. We do not, however, despair of this difficulty being overcome.

There are others, again, who have seen how husky and worthless the mode of address is to which we have adverted, and these, having recognized the principle that experimental truth is alone valuable to the mass of mankind, have confined themselves almost exclusively to supplying the spiritual wants, and soothing the feelings of the believer; as if God had intended, that his people should be dependant for their spiritual vigour on the exhortations of their minister; as if he had not planted his church in the world for other and far more important purposes; as if he did not intend, by the agency of his people, to gather in his elect from the four corners of the earth; as if he had not himself distinctly pointed out, that his children were to seek their comfort, not from their fellow man, but in the path of deep retirement, earnest prayer, and self-denying duty. We do not say, that the

chequered experience of the believer is not a fit subject for the pulpit, but we do earnestly protest against experimental preaching being confined to the believer. Let the sinner's experience be also preached. Lay open his heart before him—hold up his dissatisfaction with the world—expose his vain struggles with conscience—his resistings of the Spirit—his continual disappointment in the search after happiness. Distinguish his unregenerate convictions from true conversion—drive him from his innumerable hiding-places. Put before him, in all its length and breadth, the difficulty of escaping from the damnation of hell, and make him feel that it is an awfully uncertain thing, whether he will ever be a Christian. This we should call experimental preaching.

We have already said enough on the importance of adopting a colloquial style. Long and smoothly-rounded periods are an abomination in the pulpit—a device of the devil to keep the good Word of God out of the hearts of the multitude. It should never be forgotten that the great mass of hearers are, after all, only a well-dressed mob of uneducated persons. Few ministers are privileged to have a reflecting auditory. Let the recollection, then, of this simple truth regulate the preacher in his choice both of style and language. We would have inscribed on the wall of every study, “To the poor the Gospel is preached.” A minister who remembers this, will feel that he must *depict*, not *discuss*; that one illustration is worth a thousand abstract explanations; and that although it should lessen his fame, it will increase his usefulness, always to be familiar, and not unfrequently to repeat the same truth again and again.

The grand mistake which many make, is to suppose that a familiar style and plainness of speech dispenses in great measure with the necessity of study. On the contrary, it demands a double portion of labour. A vicious and inflated style is that into which men are most commonly apt to fall. To be natural and simple is the highest attainment of art.

We by no means undervalue a glowing eloquence; but we cannot forget that although eloquence may sometimes adorn, it not unfrequently obscures truth, just as a painted window intercepts the prospect. If we were asked upon what book we should recommend a young preacher to form his style, we should reply, Upon the Pilgrim's Progress. We cannot refrain from quoting here, as fully expressing our sentiments, the praise which that admirable book has just extorted from reviewers who have little sympathy with its theology.

"The style of Bunyan is delightful to every reader, and invaluable as a study to every person who wishes to obtain a wide command over the English language. The vocabulary is the vocabulary of the common people. There is not an expression, if we except a few technical terms of theology, which would puzzle the rudest peasant. We have observed several pages which do not contain a single word of more than two syllables. Yet no writer has said more exactly what he meant to say. For magnificence, for pathos, for vehement exhortation, for subtle disquisition, for every purpose of the poet, the orator, and the divine, this homely dialect—the dialect of plain working men—is perfectly sufficient. There is no book in our literature on which we would so readily stake the fame of the old unpolluted English language—no book which shows so well how rich that language is in its own proper wealth, and how little it has been improved by all that it has borrowed."

When we have heard a minister telling his hearers to take a retrospect

of their past lives, we have often wondered why it should never occur to him that it would be incalculably better to bid them *look back*. It is the continual use of words which are absolutely unintelligible to the poor, that makes preaching so uninteresting to them. If it goes on, we shall soon have no poor hearers to preach to. For the most part our old Saxon words are decidedly the best. They are simpler and more determinate in their signification.

The unusual length to which this article has extended, alone compels us to lay down the pen. In bidding farewell to our American brethren, we desire most unfeignedly to rejoice in the success which has attended their labours. For ourselves, while we are thankful for much, we covet more. We would gladly learn from any body.

One word at parting to our own brethren. Before we resolve our comparative want of success in the ministry altogether into divine sovereignty, let us be quite sure that we are doing all we can, for the conversion of the great mass of the unregenerate. It is not enough to preach to them occasionally or even frequently. It is not enough to beseech them, one by one, in private, even with tears, to be reconciled to God. It is not enough to gather them in classes according to their respective circumstances, and specially to address them together in the language of entreaty and expostulation. It is not enough to pray for them and with them. All these, and a thousand other things which will suggest themselves to a mind bent upon the salvation of souls, must be done, and yet much will be left undone. After all, Satan will surpass us in activity, and we shall be found at best but unprofitable servants.

Researches in Greece and the Levant. By the Rev. John Hartley, M. A. late Missionary in the Mediterranean. London. Hatchard and Son.

THE political fortunes of Greece have excited an interest of no ordinary kind in the west of Europe; and our own countrymen have, by their labours, eminently distinguished themselves, both in the senate and the field, in promoting the emancipation of that unfortunate and long-oppressed territory. The first mutterings of the voice of freedom were eagerly listened to, and the arduous struggle between the Morea and the Porte, now successfully terminated, has been watched with intense anxiety. Though the present race are but wild and distant offshoots from the ancient stock, yet they are associated with the Greeks of Marathon and Thermopylae, as they speak the same language, bear the same name, and inhabit their time-honoured land. In the achievement of Greek independence we are called upon, for various reasons, to rejoice; a country favoured with the labours of the apostles, and filled with the early churches of Christendom, has been wrested from the grasp of Mahomet; a door has been opened for the free promulgation of the truth in the scene of its primitive triumphs; and we trust that the event may be regarded as a signal, that, ere long, the tide of Moslem dominion will roll back to its native Asia, and the superstition which it has so long upheld will sink into desuetude and oblivion.

Nearly four centuries have elapsed since the name of Greece was blotted from the map of Europe, and about nineteen have revolved since it ceased to be an independent power, and was annexed to the empire of Rome. "The children are spared," said Sylla, as he entered Athens, "because of their

fathers;" and in modern times, the memory of the sages, warriors, and poets of antiquity, has procured for their degenerate sons that sympathy which, divested of such historic associations, would have been hardly extended to them. Of the ancient golden times of Greece, there are, however, no remains, besides its language, monuments, and "vales of evergreen and hills of snow." It is painful to read the description which Mr. Hartley gives of a country, once the cradle of learning, the ark of liberty, the land of Solon and Plato,

"—— the mind's eternal heritage,"
For ever lit by memory's twilight beams,
Where the proud dead, that live in storied
page,
Beckon, with awful port, to glory's earlier
age."

"I have often," says he, "been struck to observe, how very accurately the descriptions of the state of Judea by the ancient prophets are applicable to it. To the Greeks may be addressed the language, 'Your country is desolate, your cities are burned with fire, your land strangers devour it in your presence, and it is desolate as overthrown by strangers.' I passed through the principal parts of the Morea, soon after the incursions of the Arab army. In the chief towns, and in a multitude of the country villages, not a dwelling remained entire. In Tripolitza, the capital, the work of demolition had been complete. Not only was the green grass growing amidst the ruins of the palace of the Pashas of the Morea, but every mosque, every church, and even every wall, had been thrown down. The destruction of Tripolitza seemed only second to that of Jerusalem."

The religious and moral condition of Greece is still more painfully affecting than the calamities here mentioned. The apostacy anticipated in the apostolic writings has indeed overtaken this section of the Church; and scarcely any trace of the pure faith of Christ is to be discovered amid the impious mummeries that now exist. Mr. Hartley's volume contains some interesting notices respecting the doctrines of the Eastern

Church—the adoration of the virgin—the worship of saints—and the ridiculous ceremonies that are practised. The ecclesiastics, however, as a body, do not object to the circulation of the Scriptures; they also admit, occasionally, the English to preach in their churches; and from these favourable circumstances, we may entertain the hope that evangelical truth will spread in the scene of its early victories. The following pleasing particulars of Mr. Hartley's labours will be read with interest, and exhibit an example of liberality which might be well imitated nearer home.

"The communication of religious truth, by every means which can be employed, is important; but that mode of proclaiming it, which is usually designated preaching, is perhaps of more importance than any other. When I left my native country, I had scarcely ventured to anticipate that opportunities of this description would be afforded me in Greece: but I met with occasions of the kind, which I cherish amongst my fondest recollections, and which will, I trust, not be deemed wholly unworthy of notice.—During my interesting sojourn in *Ægina*, in the winter of 1827—28, I had frequent conversations on Religion with influential persons. In consequence of these discussions, I once observed to some of them, that it would yield me peculiar pleasure if I had an opportunity of addressing them in a connected discourse. I pointed out some of the advantages of such a method; and, more especially, expressed my wish to discourse upon the Evidences of Christianity. To this suggestion so much deference was paid, that it instantly became matter of inquiry, what place would be most suitable for the purpose. When I first started the proposal, I had not the most distant conception that it would lead to the public proclamation of the Truth in Greek churches. I had simply expected to see some of my friends assembled in a house sufficiently commodious for the purpose, and then to unfold my opinions: but, to my astonishment and delight, it was proposed that I should address them in the principal church; and, without the least difficulty, permission to that effect was obtained from the President of the Legislative Body. Thus was I left at public liberty to preach in the Church of the Panagia,

as often as I thought proper; and, subsequently, in various other churches. Indeed, under the peculiar circumstances of the times, I question if any church in Liberated Greece would have been denied me.

"It was in the same building that the Legislative Body held its Sessions; and, when I preached in the afternoon, I generally had a large number of the Senators to hear me. I have observed among my auditors, Mavrocordato, Tricupi and his Lady, Theophilus, formerly Professor at Haivali, Pharmakides, and many other persons of distinction. After one of my discourses, a cousin of Kolokotroni observed, 'To-day, we have had all the *Îpovχovrec* (the principal persons) of the Peloponnesus at Church.'

"I did not think it wise to employ the permission given me too often: I therefore limited myself to four addresses in *Ægina*. The three first were almost entirely directed to the object of establishing the truth of Christianity; and in the last, I took up some of the leading doctrines of Religion, and made a pointed application of them. The former subject was become extremely needful, in consequence of the rapid growth of infidelity amongst the higher classes, and the entire want of any means to counteract it. The latter subject is, at all times, and in all places, the principal medium of Ministerial and Missionary labour; and I was delighted to have an opportunity of employing it, under such interesting circumstances. The apparent effect was considerable. Close attention was given during the discourses; and, after their termination, warm approbation expressed. During one of my addresses, I was led to express a sentiment to this effect:—'May the Oriental Church, my Greek friends, soon recover its ancient splendor! May it soon have men not inferior to Chrysostom, to Basil, and to Gregory!' This triad of names has an effect almost electric on Greek hearts. No sooner had the words been uttered, than I found my ears saluted by an universal and reiterated exclamation of 'Amen!' which came rushing upon me from all parts of the assembly. I am not aware that this custom is habitual to the Greeks: I have not witnessed it on other occasions. I conclude that it was the genuine feelings of their hearts which gave this unwonted utterance to their lips.

"I allude not, at present, to any effects produced upon individuals; but amongst the general results which appeared most encouraging, I number what happened after my last sermon. One of the Depu-

ties for Candia, and several other friends, met me at the door of the church; and, evincing the impression produced on their minds, by calling my sermon *οὐπάρυος λόγος*, a *heavenly speech*, entreated me to publish it in the *Government Journal*. This request they repeated on other occasions; but circumstances prevented my compliance.

"I mention one other occurrence, in connexion with my preaching in Egina. It is in itself trivial, but may contribute to show the great freedom of action which was conceded me in Greece. There had formerly been no pulpit in the Church of the Panagia, as is not unfrequently the case in Greek churches: I therefore de-

livered my addresses from the Bishop's throne. But, shortly before the arrival of Capo d'Istria, a pulpit was erected, for the express purpose of his hearing an address of congratulation on his entrance upon office. The first sermon delivered from this pulpit was the sermon of an English Missionary!"

We cordially recommend the work before us, as replete with such information concerning the East, as we could wish that every pious, zealous, and intelligent missionary would supply respecting the sphere of his labours.

NEW PUBLICATIONS, WITH SHORT NOTICES.

Memoirs of Miss E. Spreckley. By R. Woolderton. Pp. 162. Simpkin and Marshall. London. 1831.

A Father's Tribute to the Memory of a beloved Daughter. By E. Turner. Pp. 206. Seeley. 1830.

Memoirs of Miss Tones. By the Rev. F. A. Cox, LL.D. Pp. 119. 1832. Westley and Davis.

A Sermon occasioned by the death of W. Henry Lacon. By John Kelly. With a brief Memorial. By J. B. Williams, Esq. Liverpool. 1832. Pp. 84.

A Memoir of L. S. Dimsdale, by his Friend and Tutor, Rev. A. Stewart, Barnet. Hurst and Co. Pp. 52. 1831.

THE rising generation of the world are placed in very eligible circumstances by the multiplication of works, adapted to fit them for the secular duties, which in future life they may be called to discharge. May their moral improvement keep pace with their intellectual progress!

The rising generation of the church possess an additional advantage in the multiplication of books whose object and tendency are at once to raise the standard of mental acquirement, and to sanctify such acquisitions to the noblest results. Indeed the most favourable sign of the times, otherwise marked by fearful portents, is the attention paid to the moral and mental culture of the young. Yet amidst these causes of thankfulness and gratulation, there are some reasons for regret, some grounds for apprehension, least zeal in the service of youth, should

not be tempered with prudence, and in endeavours to cherish juvenile piety, there should be, unintentionally, we are persuaded, a fostering of pride. The authors whose articles are placed at the head of this notice, have done well in giving to the public their works, which, though all valuable, are of very dissimilar merit, and although there be a sameness in design, there is also considerable diversity of execution. Nor do we intend "aught unkind" to the respective authors, some of whom we rank among our personal acquaintances, and friends, in speaking freely of their productions. Mr. Stewart's Memoir of Master Dimsdale is very interesting, drawn up with simplicity, and narrated with considerable unction. The specimens of the amiable youth's essays are very creditable to himself and his tutor, who is at the head of a well-conducted seminary at Barnet. But the genuine worth of this useful publication consists in the exhibition of true and vital religion which distinguished this, his pious pupil. Nor will our schools of learning be blessings to the land till they become schools of religion also. So impressed with this conviction, we have heard, was the principal of a large neighbouring school, that he introduced a considerable number of copies of this little work, on its publication, for the use of the numerous pupils under his inspection. Indeed, beyond the important duties of instruction, vigilant su-

perintendence, counsel, and prayer, it is necessary to furnish youth at school with interesting, innocent, and improving recreation for their leisure hours. While the body requires vigorous exercise, the mind should have its voluntary and amusing pursuits; and he serves the next age effectually who gives an improved and elevated tone to the mental satisfactions of our juvenile population.

Miss E. Spreckley's *Memoirs*, on this view, may be useful, though we question if much beyond mere local interest can be excited by so extended a detail, when nothing very remarkable occurred in her history. She was evidently pious, and her religious exercises were appropriate to her period of life and her secluded walk. Extracts from diaries should be sparingly made, and a prudent avoidance of reiteration of the same phrases and feelings should be studied. Wisdom would then, oftener than she is, be justified of her children.

Dr. Cox has served his generation according to the will of God in preserving from the oblivious stream the valuable remains of Miss Tomes, and has rendered prominent in the memoir that feature of genuine piety, which is to be observed from its earliest to its last developments—the anxiety felt by the redeemed to rescue others, or to advance their sanctity, especially of kindred according to the flesh. The solicitude this amiable young lady expresses for a beloved sister, appears in a letter, from which the following is an extract. She had recently joined the Church of Christ, and her sister had, before that date, given herself to the Lord, in a perpetual covenant not to be forgotten. "Ought it not, my beloved Sarah, to be to us a source of constant joy to reflect that we have been permitted to assume the name of Christ, and though so utterly unworthy to enjoy all the privileges of his favoured Sion, may we, as children, walk worthily of the vocation wherewith we are called, and adorn the doctrine of God our Saviour in all things. May we be ornaments to our profession, and remember that the Scriptures represent professors as lights in the world, before which they are to shine. This command is given: 'Let your light so shine before men, that

they, seeing your good works, may glorify your Father which is in heaven.'" It is pleasant to discover how piety refines and invigorates our social attachments. We are all *really* what we are *relatively*. Such as wish well to the young should impress on their minds the just appreciation, and the conscientious exemplification of domestic virtues.

The perils of the day are specific. It may be feared that the next generation may furnish abundant supplies of Sunday school teachers, Missionary collectors, and public female, as well as male functionaries in the best of causes, but lamentably exigent in such as shall be plants grown up in their youth, and corner stones polished after the similitude of a palace; steadfast, useful, ornamental, and holding in unity, firmness, and beauty our domestic establishments. We would by no means depreciate more active or public engagements, but of them it may be said, "These ye ought to have done, and not to have left the others undone." For our own part, a piety which is "not shown at home," does not appear to be that which St. Paul recommended, especially to the more amiable sex.

The Sermon appended to the Memoir is "a friendly visit to the house of mourning," and whilst it powerfully inculcates the duty of resignation, will produce acquiescence under the more painful dispensations of Providence, and assist sufferers to say in the words of the judiciously selected text, "He hath done all things well."

The two other articles specified at the head of this notice, are well worthy of perusal. When a parent expatiates on the worth of a departed child, and that child is a daughter, our sympathies and our affections are so excited, that criticism has no place, and we appreciate very highly the motive, as in this case we do also the manner, of raising a memorial to one who might have been spared to weep beside a parent's bier, and to say, "Alas! my father!"

"Heaven gives us friends to bless the present scene,
Resumes them to prepare us for the next."

Master W. Henry Lacon's record

is introduced to our notice by many recommendations—the name he bore, in consequence of descent from those renowned worthies, Philip and Matthew *Henry*, men to whom the church of God is inexpressibly indebted—the circumstance of his having been educated under the efficient and vigilant superintendence of our *quondam* fellow student, Dr. Clunie, of Manchester, beloved for his own and his excellent father's sake—the very admirable sermon by the pastor and friend of the youth, the Rev. J. Kelly—and lastly, the Memoir itself, from the pen of his relative, to whom the public is already under much obligation. What parents must endure, who lose a son in his nineteenth year, so full of the blossoms of fair promise, can scarcely be conceived. Their sorrows are such as to meet with no adequate relief, but in the consolations of the Gospel; and *they*, be it remembered, are all sufficient.

A manual like this well-printed memorial, should be put into the possession of our youth in the more respectable ranks of life. Upon them, the expectations of the church are fixed. In contemplating the tender years of infancy, we exclaim, amidst all the remote uncertainties of future days, What manner of child shall this be? But in advancing years solicitude assumes another and a more painful character, and we see our beloved son is set for the fall and rising of many in Israel, and for a sign which shall be spoken against; yea, a sword pierces through our souls. Prayer is our solace, and will be the means of accomplishing our hopes. May such as are now plants of promise become plants of renown, trees of the Lord's own right hand planting, that he may be glorified. Let thy work, O Lord, appear unto thy servants, and thy glory unto their children; and let the beauty of the Lord our God be upon us, and establish thou the work of our hands upon us, yea the work of our hands establish thou it.

Terms of Union. Remarks addressed to the Members of the British and Foreign Bible Society. By Joseph John Gurney. Norwich, Wilkin and Fletcher. London, Seeley and Sons.

THIS pamphlet, proceeding from the pen of an intelligent member of the

Society of Friends, on the subject of the late secession from the noblest Philanthropic Institute the world can boast, is well worthy the attention of the Christian public. It is clear, pointed, and convincing, and does honour to the head and heart of its amiable and respected author.

Mr. Gurney, in his first section “On the Lawfulness of Socinian Co-operation in the Bible Society,” deduces, we think satisfactorily, from the word of God, the following conclusions:

“ 1. That it is unlawful for any body of orthodox Christians to maintain a fellowship in the church, with persons of a vicious character, or with those who are proved to be unbelievers in the fundamental doctrines of the Gospel; and farther, that it is the duty of individual Christians to abstain, as far as possible, from an *intimate association* with those whose society has a tendency either to injure their morals, or to sap their faith.

“ 2. That, on the other hand, the Scriptures clearly allow such an intercourse with persons of every character and creed, as is necessary, in the order of providence, for the common purposes of life; and more especially, that as a general principle, it is lawful to accept the honest assistance of any man living, in doing unquestionable good.”—p. 14.

Section II. is devoted to the “Proposed change in the Constitution of the Bible Society,” which, if adopted, he argues, would be “unjust,” “useless,” and “destructive.” In the third section, the “Propriety of joining the Trinitarian Bible Society” is considered, and the sentiments contained in the following paragraph, upon this point, are deserving of the most serious attention. Mr. Gurney argues that a doctrinal test, leads to the inevitable inference, that the union to which it introduces, is nothing less than a Christian brotherhood—a direct religious fellowship.

“ Accordingly, the union of the members of the Trinitarian Bible Society, is universally understood and openly declared to be of this specific character. What then are the religious terms on which a participation in such an union is permitted by the Trinitarian Bible Society? They are two, and two only—first that the applicant for membership be a Protestant; and secondly, that he acknowledge his belief in the Trinity.

“ It is a principle universally under-

stood, that laws which ordain particular restrictions, confer, by the very act, a general liberty—the liberty which they allow being just as clear and certain as the restrictions which they impose. If, for example, it were enacted, in the formation of a government, that no persons under thirty years of age, should belong to the legislature, and if this were the sole restriction applying to the point, it would follow of course that all persons above that age, of whatsoever character or condition, would be eligible as legislators.

"The law which fixes the terms of membership in the Trinitarian Bible Society is precisely of this nature, and the particular restrictions which it enforces are clear and specific. The Society declares in substance, that it *will not* allow any man to belong to its *Christian brotherhood*, who refuses either to protest against Popery, or to confess his belief in the doctrine of the Trinity. But the general liberty which the same law confers is equally clear; and it is much more comprehensive—the Society *will allow all other persons to join in its brotherhood*, whatsoever their character, and whatsoever their opinions. If they will but protest against Popery, and confess their belief in the doctrine of the Trinity, they may be admitted into *church union* with the members of this Society, although their conduct be in all other respects objectionable, and although they deny every other truth contained in the Holy Scriptures."—p. 40.

Such is the necessary consequence of the system proposed, the practical difficulty resulting from the adoption of a fallacious principle. The dissidents, in their haste to escape away from a lawful co-operation, have opened their doors wide to an unlawful union; and though professing to come out from the evil-doers, they have practically invited them to a fraternal embrace. But the whole procedure is a tissue of inconsistency; and from recent movements, we suspect that the discovery of its anomalies has begun to dawn upon some of its patrons. Our sorrow is that they have been so long duped; our surprise that the peering eye of malignity should have detected so little error in so vast a body; and our sincerest gratulations are due to that venerable Society, because its ranks have been so little injured by the rude guerilla war to which it has been subject.

History philosophically illustrated, from the Fall of the Roman Empire to the French Revolution. By G. Miller, D.D. 4 vols. 8vo. London, 1832. Duncan.

THESE volumes contain the result of upwards of thirty years research and inquiry, and originated with a course of lectures on modern history, which the author delivered, in the discharge of his duties as Fellow and Tutor in the University of Dublin. Dr. Miller's design in his work may be best explained in his own words:—"It is his endeavour to show, that each leading transaction of European history has been a part of a whole, having for its general issue the improvement of human society; and that each leading individual has been an agent, though free and unconscious, in the plan of a wise and benevolent Providence." Materials for this object, we are rather needlessly told, have been received from "the most heterogeneous sources—the writing of a Unitarian minister, of dissenters from the Church of England, of a Lutheran jurist, and of a French politician." Of Dr. Miller's general principle, of course, we highly approve, though we cannot pledge ourselves for the accuracy of all the inferences he deduces. One of the most delightful doctrines of Holy Writ is that of a superintending Providence—the declaration that our paths are appointed by a divine hand—that all events in the universe, from the falling of an empire to the fading of a leaf, are under his inspection—and that the shifting scenes of man's brief day, are parts of a mighty process, which is hastening on the grand consummation of a peaceful and regenerated world.

The Bible Society Question, in its Principles and its Duties. By the Rev. Samuel Charles Wilks, M.A. London. Cochrane and Key, Strand.

THIS pamphlet enters more into detail, than the one noticed on the preceding page, and carries us beyond the debatable territory into the very heart of what we are grieved to designate the "enemy's camp." As it has been stitched up with the *Christian Observer*, we shall not quote from its masterly pages, for many of our readers are, we are convinced, familiar with its contents.

Its vindication of the Bible Society from the foul aspersions which have been cast upon its agents is most triumphant; and its exposure of the tricks and jugglery of the impugners excites a mingled feeling of disgust and commiseration. Mr. Wilkes has our warm and sincere acknowledgments for the invaluable services he has thus rendered to the Bible Society.

A Biblical and Theological Dictionary, explanatory of the History, Manners, and Customs, of the Jews and neighbouring Nations; with an Account of the most remarkable Places and Persons mentioned in Sacred Scripture, &c. By Richard Watson. Illustrated with Maps. London. J. Mason. Parts 1, 2, 3, 4, 5, 6.

THE indefatigable labours of the author of this work, to advance the interests of the Christian world, and especially the denomination to which he belongs, are well known, and require no eulogy from us. His present undertaking, we doubt not, will prove an acceptable gift to the members of his connexion, for whom, by the introduction of what are called the "peculiar" doctrines of Methodism, we should conceive it to be principally designed.

The Daily Monitor, being a Portion of Scripture, an Anecdote, a Verse of a Hymn for every Day in the Year. Designed for the moral and religious Instruction of the Young. By Rev. John Allen, Chudleigh. Second Edition.—Westley and Davis.

WE have been much pleased with the second and much improved edition of this little publication, and think it well adapted to benefit the interesting class for whom it is especially designed. The introduction of the anecdote gives it the advantage over every thing of the kind with which we have met, and, we have been surprised to find how strongly the interest of the young, in our own immediate circle, has been excited to the perusal and committal of the appointed daily portion. We cordially recommend it to parents and Sunday school teachers, and as the profits are to be devoted to the erection of school-rooms in the town where the worthy compiler resides, we shall

be glad to hear that it meets with an extensive sale.

A Treatise on the Nature and Causes of Doubt in Religious Questions, with a particular Reference to Christianity. London: Longman and Co.

It is not the object of the author of this little work to investigate the Christian evidence, but to prepare the mind for its impartial review; to act as a pioneer, removing those causes of a moral and intellectual nature, which so frequently hinder a free approach to the consideration of the grounds of our faith. The intellectual causes enumerated are "Misconceptions as to the nature of the proof in religious questions," and "Inadequate acquaintance with the facts of the Christian evidence;" the moral causes are "Excess in some legitimate propensities," "Pride," "Want of adequate seriousness," and "Fear." The plan of this small volume is novel; its contents are well digested, and its value is much enhanced by a copious appendix, containing references to the principal works in which infidelity is combated.

The Quarterly Review. No. XCIII. Murray.

WE are not in the habit of noticing the periodical literature of the day, but there are a few things in the last Quarterly, which have attracted our notice on account of their singular novelty. A gossiping Englishwoman, it seems, has been over to America, found there no established religion or stately cathedrals, and consequently returned with an awful account of the impiety and infidelity, which must necessarily exist in the absence of such auxiliaries to piety. In moralizing upon this intelligence, the Quarterly grants that there are a goodly number of Congregational Churches, but advances the following curious proposition to show that their utility must be completely neutralised, because the paternal care of an incorporated sect is wanting:

"We think it fully clear, that the effect of an established church on that widely-diversified religious body, falling under the denomination of the Dissenters, is very great indeed; and we have long

been of opinion, that to the Church of England the various sects in this country are mainly indebted for their doctrine, discipline, and unquestionable utility in the grand scale of religious society."

And again, speaking of America and the established church, we are told,

"The absence of such an institution essentially modifies religious sentiment, religious principle, and we may add, as a matter of course, religious practice in that country; and secondly, its consequences are felt at every moment in the administration of state affairs."—p. 44.

"A change came o'er the spirit of my dream." There was a time, we remember, and not long ago, when, in the estimation of the parties whose judgment we have here recorded, the doctrine of Dissenters was fanaticism, their discipline jacobinical, and much more was said respecting their mischievous increase, than their "unquestionable utility." However we are glad to find that the darkness and prejudices of past ages have been removed—amused at finding ourselves recognised with paternal fondness as hopeful scions of episcopacy—and not disposed to deprive our neighbours of the smallest quantum of comfort they can derive from regarding us, however idle the fancy, as the offspring of their "high endeavour." But how vain the dream! how futile the conceit! as if nonconformity had been wooed into existence by sunny smiles and gentle blandishments, and had arrived at its present maturity, owing to the tenderness of right-reverend nurture, when, in fact, as a dishonoured branch, it was cast off with contempt and scorn by its parent tree, and has grown up among us familiar with storms and tempests, with proscriptions, tests, and contumely.

Passages from the Diary of a late Physician, with Notes and Illustrations by the Editor. 2 vols. Edinburgh. 1832. W. Blackwood.

DR. JOHNSON was of opinion, that by "an acute observer, who had looked on the transactions of the medical world for half a century, a very curious book might be written on the 'Fortune of Physicians;'" one, however, equally curious, and far more profitable, in our opinion, might be com-

plied from their experience and observation. Admitted to the sick chambers of the great, and to the neglected abodes of poverty, they must be familiar with many a dark passage in the history of human nature; and did the established rules of society allow it, they could furnish the gay thoughtless world with many an impressive testimony, how utterly valueless it has been deemed in the season of man's extremity. The present volumes profess to admit us behind the scenes; their narrations are detailed in an exaggerated style, but they bear the stamp and impress of real life; and the pictures here drawn of the varied triumphs of death may serve to "point a moral" as well as "adorn a tale."

A Morning Visit to the Rev. E. Irving's, and an Inquiry into the alleged Return to the Church, of the Gift of Tongues; with Remarks, Inferences, and Suggestions; also an Appendix, containing Facts and Notices illustrative of the whole Subject. By Anti-Cabala. Kelly.

THIS is a sensible pamphlet, on a topic which has of late much engaged the attention of all classes, and which has excited much painful interest in the minds of the friends of real piety. It was written, for the most part, before any thing had appeared in print expressly on the subject, but it embraces the principal considerations which are worthy of the attention of those who desire to be guided in their judgment of the very extraordinary circumstances to which it relates, by a sound discretion and a scriptural wisdom. The author vividly describes the scene which presented itself to him, when he personally visited the Scottish church in Regent-square, and was witness to those expressions of mistaken and deluded zeal, or of studied and designing imposture, which have drawn so many others from a principle of curiosity, and a desire to judge for themselves. We can verify, from our own experience, the truth of the author's representations, having ourselves been eye and ear witnesses of the facts he states.

The pamphlet is characterized by a spirit of candour, which does him credit, though he unequivocally condemns the fanaticism which has so lamentably opened the mouths of

scoffers, and injured the minds of many of a very different character.

The following are the principal topics which the author discusses, and which are highly worthy the perusal of those who wish to have their minds set at rest on the subject; or to see the arguments which may have occurred to their own thoughts, embodied in a lucid form;—these pretensions to the gift of tongues come without credentials—they come in opposition to the voice of scripture, sustained by acknowledged fact—they come without a text to show that the loss of the divine favour, of which they are assumed to intimate the return, ever occasioned their withdrawal—they come, assuming that the Gospel has never been believed since the days of miracles, and that there is no faith now upon the earth—they come in a character not recognized by scripture; they are unknown tongues—they come without serving, and without adaptation to serve, the end for which the scripture states the gift of tongues was communicated, namely, to be a sign to unbelievers; they come with an apparent libel upon the New Testament, accusing it of deficiency, involving an impeachment of the providence of God, and an extenuation of the sin of unbelief for the last 1700 years—they come with concomitants alien from the plain, simple, and quiet spirit of the Gospel—they come in connexion with tender care—they come unassociated with the gifts of healing, and of working miracles. The appendix contains some interesting facts respecting the similar delusions of the Camisards in the 17th century, of the French prophets in England, in 1708, and of some pretenders in America. We recommend this pamphlet as calculated to subserve the cause of truth; and we cannot but congratulate our churches on their happy freedom from the delusions it so well exposes.

Objections to the Church of England Catechism as a School Book; or, Manual of Elementary Christian Instruction, particularly in the existing circumstances of the Church; by a Presbyter of the Church of Christ in England, 12mo. 68 pages. Higham.

It is no small evil, we conceive, on

the part of pious parents, whether Churchmen or Dissenters, to permit their children to learn "the catechism" of the national Church, as in the former case, we doubt not, in numberless instances, it has led young people to imagine that until their confirmation, they are free from moral accountability, *that* resting, as they suppose, on the shoulders of their sponsors. While in the latter it not only involves a gross inconsistency, but a positive untruth; for how can a child that has received baptism at the hand of a Dissenting Minister answer the second question in the terms prescribed. These and many other points are ably exhibited in the clever tract before us, which we earnestly recommend to the notice of all serious parents who, for the sake, perhaps, of some literary advantages, are trifling with the consciences of their children in such momentous matters.

The Aged Christian, ripe for Glory. A Sermon preached in the Independent Meeting House, Stoke Newington, on Lord's day, April 29, 1832, occasioned by the Death of Mr. John Scott. By John Jefferson, 8vo. pp. 36. 1s. 6d.

THIS is a valuable and appropriate memorial of an aged Christian gentleman, long known and honoured by a large circle of the followers of Christ of different communions.

We have often had occasion to regret, in consulting the funeral discourses preached for the eminent lay members of our churches of former years, that scarcely a fragment of biographical information is preserved in them. Mr. Jefferson has, however, done justice to his venerated friend and the public in this particular, and we cordially recommend this Discourse to our readers.

Sermons intended for the Use of Families, or to be read in Villages, (Second Series.) By W. Garthwaite. 8vo. pp. 360 Holdsworth and Co.

To those of our readers who know Mr. Garthwaite's former volume, we are sure the present will be most acceptable, and we recommend the second series as well adapted for the exercises contemplated by their esteemed Author.

TRANSACTIONS OF THE CONGREGATIONAL DISSENTERS.

CONGREGATIONAL UNION OF ENGLAND AND WALES.

MINUTES of the general meeting, held by appointment at the Congregational Library, Blomfield Street, Finsbury Circus, London, on Tuesday morning, May 8th, and by adjournment on Friday morning, May 11th, 1832.

The Rev. WILLIAM CHAPLIN, of Bishops Stortford, in the chair.

PRESENT.

Rev. H. L. Adams, Burnham, Norfolk.
 John Adey, Ramsgate
 Robert Ainslie, Lavenham.
 Robert Ashton, Dedham.
 Thomas Aston, Wingrave.
 John Alexander, Norwich.
 Thomas Atkins.
 Thomas Palmer Bull, Newport Pagnel.
 Josiah Bull, M.A. Ditto.
 Thomas Binney, London.
 James Bennett, D.D. London.
 John Blackburn, London.
 James Brown, Wareham.
 Henry Forster Burder, D.D.
 Hackney.
 John Burnet, Camberwell.
 S. B. Bergne, Lincoln.
 John Clayton, Jun. A.M. London.
 Robert Chamberlain, Petworth.
 M. Caston, London.
 George Clayton, Walworth.
 Archibald Douglas, Reading.
 S. A. Davies, Enfield.
 Alfred Dawson, Dorking.
 James Edwards, Brighton.
 George Evans, London.
 Richard Fairbrother, East Dereham.
 Robert Fletcher, Southend, Essex.
 Josh Fletcher, D.D. Stepney.
 William Garthwaite, Wattisfield.
 Charles Gilbert, Islington.
 John Harris, Epsom.
 Saml. Hillyard, Bedford.
 William Harris, Wallingford.
 John Hunt, Brixton.
 William Henry, Tooting.
 John Hoppus, A.M. London.
 John Hasloch, Kentish Town.
 N. M. Harry, London.
 John Angel James, Birmingham.
 John Jack, Brixton.
 John Jefferson, Stoke Newington.
 Thomas James, Woolwich.
 Thomas Jackson, Stockwell.
 H. B. Jeula, Greenwich.
 A. Jones, Harting.
 N. S. NO. 90.

Rev. George Legg, Bristol.
 Thomas Luke, Taunton.
 William Legg, Reading.
 John Mark, Stokenchurch.
 E. H. May, Croydon.
 Thomas Muscutt, East Bergholt.
 Edward Muscutt, London.
 R. W. Newland, Hanley.
 William Stern Palmer, London.
 John Pyer, London.
 Robt. Philip, Kingsland.
 John Robinson, London.
 James Robertson, A.M., London.
 Saml. Ransom, Hackney.
 George Redford, A.M., Worcester.
 Thomas Russell, A.M., London.
 J. E. Richards, Wandsworth.
 William Spencer, Holloway.
 Josh. Slatterie, Chatham.
 James Slye, Potterspury.
 James Stratton, Paddington.
 Joshua Sewell, Thaxted.
 William Sadd, Elsham.
 Joseph Sexton, Westbury.
 Thomas Stenner, Dartmouth.
 Herbert Tayler, Sawbridgeworth.
 Henry Townley, London.
 Thos Timpson, Lewisham.
 Arthur Tidman, London.
 Joseph Turnbull, A.M., Bromley, Kent.
 W. Temple, Manningtree.
 Robert Vaughan, Kensington.
 J. Varty, Mitcham.
 J. Vine, Bushey.
 D. Washbourn, Hammersmith.
 John Wooldridge.
 Algernon Wells, Coggeshall.

LAY GENTLEMEN.

Richard Ash, Esq. Bristol.
 J. B. Brown, Esq. LL.D. London.
 Robert Bousfield, Esq. London.
 John Brown, Esq. Wareham.
 Thomas Challis, Esq. London.
 Josiah Conder, Esq. Watford.
 Mr. R. W. Dixon, Felstead.
 — John Day, Hammersmith.
 Benj. Hanbury, Esq. London.
 William Hale, Esq. Homerton.
 William Hunter, Esq. London.
 James James, Esq. Birmingham.
 Mr. Peter Jackson, London.
 — Benj. Moore.
 — Samuel Newell, Bristol.
 — J. Pulling.
 — R. Robinson.
 — J. Reeve, Marlborough.
 — J. Spencer, Oakhill.
 — Richard Smith.
 — W. Tait.

Stephen Unwin, Esq. Coggeshall.
 W. C. Wright, Esq. London.
 Mr. Benj. Wills, Ditto.
 — James Wyld, Ditto.

VISITORS.

Rev. A. Nettleton, New England.
 Austen Dickson, New York.
 Calvin Colton, Ditto.
 Saml. Hendren, Armagh.
 Noble Shepperd, Newry.
 R. M. Beverley, Esq. Beverley.
 Rev. W. Blood, Ireland.
 Theodore Fliedner, Prussia.

The Rev. Mr. Luke, of Taunton, commenced the business of the meeting with prayer; after which the Secretaries were called upon to read the Report of the Provisional Committee.

Report.—In compliance with the instructions of the General Meeting in May, 1831, as expressed in third of their final resolutions—the Committee drew up a report of the proceedings of the General Meeting, together with a circular letter addressed to the officers of the various Unions and Associations throughout England, requesting them to make known officially the proceedings of the meeting in their several connections, and also to transmit to the Provisional Committee any observations and suggestions on the proposed plan, together with statistical or other intelligence which might be thought interesting, with a view of laying the whole before this Adjourned General Meeting. These circulars were addressed officially to the following parties, in addition to those before mentioned, viz.

1. The editor of the Congregational Magazine.
2. The editor of the Evangelical Magazine.
3. The Board of Congregational Ministers of London and its vicinity.
4. The Secretary of the Congregational Union of Scotland.
5. The Secretary of the Congregational Union for Ireland.
6. The officers of the Congregational Unions and Associations in New England.
7. The Missionaries connected with our body at Calcutta, Madras, South Africa, and the Windward and Leeward Islands in the South Seas.

In addition to the foregoing, the Committee distributed generally 500 copies of the Report of the last meet-

ing. They have also from time to time reminded the official persons connected with Associations of the importance of communicating with their respective brethren and churches, and of transmitting the result to be laid before this adjourned meeting. They have, moreover, caused some addresses on the subject to be inserted in the periodicals connected with the denomination.

The Committee have now to lay before this meeting the letters which they have received from various quarters in reply to their communications.

[From these communications it appeared that of the 34 counties in England, in which there are Associations (six counties having none), 26 were most favourably disposed to the object; four had declined for the present, and from the remaining four, no answers had been received.

The following interesting and important communication from the Rev. Dr. Snell, Secretary of the General Association of Massachusetts, addressed to the Secretaries, formed part of the Report.]

“ *North Brookfield, Feb. 10, 1832.* ”

“ **Gentlemen.**—Your very acceptable communication, containing an account of the doings of a meeting for the purpose of forming a Congregational Union in England and Wales, was received on the 25th ult. and will be laid before the General Association of Massachusetts, at their next meeting. It is highly gratifying to me, on this side the Atlantic, to know that respectable bodies of Christians, in distant countries, entertain the same views with ourselves respecting the privileges and independence of the churches. And it is a circumstance that affords additional pleasure to be assured, that they are associating in a manner which will combine and increase their influence, and furnish facilities and new opportunities to encourage each other's hearts, and to strengthen each other's hands in every good work.

“ I have carefully examined your plan of union, and the objects it contemplates. The objects are important and desirable, and I discover nothing but what I approve, provided that, upon experiment, you should find no inconvenience. Provision is made that ‘each Association may appoint such a num-

ber of representatives as it may deem necessary." This may possibly be an evil, and you may find it necessary in some way to limit the representation of County and District Associations. Though you do not in any case "assume legislative authority, or become a court of appeal," still many important subjects may come up for discussion, and important questions for decision, on which there may be a diversity of opinion, and which may affect the interests of the whole denomination.

" The plan we have adopted is this, that each Association shall be represented in the general and annual meeting by two delegates. Two others are appointed as their substitutes, who are to attend on the failure of the primaries, so that we can generally calculate upon a full representation. This prevents the body from becoming too unwieldy for the dispatch of business, and also a disproportionate representation when our meetings are held in the midst of a dense population. These remarks I should not have made, but in compliance with your request; and such may be the difference between your circumstances and ours, that they may be wholly unnecessary.

" I am persuaded that the general union you contemplate, will contribute largely to your strength, peace, and enjoyment. Such has been the case with the union of the Evangelical Congregational Ministers in Massachusetts. It has increased our acquaintance with each other and our brotherly love, harmonized our views and measures, given us a more correct knowledge of the state of the churches; while it has contributed in no inconsiderable degree to the revival of true religion in various parts of the State, and increased and invigorated our measure of reform and plans of general benevolence. One considerable portion of time during each meeting is occupied in giving an account of the state of religion within our limits,—its declensions and revivals—the trials and prospects of the churches. We find that this is happily calculated to excite the sympathies of the ministers and churches for each other on the one hand, and to encourage and animate them on the

other. From these narratives a condensed report is drawn up and sent forth with our printed minutes to the churches, which is followed with beneficial effects. It presents the increase of piety in one section and the decline of it in another, and leads to an investigation of the probable causes of each, and the adoption of measures to remedy evils where they exist. The cause of truth and evangelical religion has been rising ever since we have combined our influence and counsels by general association. Before, we operated as so many individual corps—since, as a united and marshalled host, against error, ungodliness, and vice. All this, and still more, we anticipate from your contemplated union, and hope soon to hear of the most pleasing and animating results of the measures you are adopting, especially the abundant increase of evangelical religion, and the enlargement of the civil rights of Protestant Dissenters.

" Perhaps, in the sequel, I may state facts with which you are already well acquainted; still I will not forbear.

" The state of Massachusetts spreads over a territory about 150 miles by 60 as its mean width. This territory is divided into 14 counties and 300 towns. The whole of these towns embrace about 750 religious societies, many of which are exceedingly small—some but just exist in name, without much religious instruction.

" Of these 750 societies of all denominations, 406 are Congregational; leaving of all other denominations 344; 185 Baptists—60 Methodists—36 Universalists—31 Episcopalians—17 Friends—8 Presbyterians—4 Roman Catholics—2 Shakers—21 Swedenborgians. The 406 Congregational Societies are again divided into two sects, Orthodox and Unitarian—350 Orthodox, and the rest 56 Unitarian. Of the 350 Orthodox churches and pastors, 276 are represented by delegates in our general Association—about 60 of the remainder are feeble churches, most of them without pastors and teachers. A few settled ministers, for various reasons, have not associated with their brethren. The churches whose pastors are associated in the general meeting contain about 40,000 members;—5 or 6,000 of these are the fruits of

the very extensive revival of religion during the past year. Most of the Unitarian churches and societies in America are in this State—i. e. Massachusetts. Harvard College, at Cambridge, the earliest public literary institution in our country, and the only one till 1700, is the support, life, and bulwark of Unitarianism in this country. It is wholly under Unitarian influence, instruction, and management—completely sectarian in its character. Its popularity, however, is evidently on the wane, judging from the decreasing number of young men who repair to it for an education. Most of these are from Boston and the vicinity—from Unitarian families. A great majority of Unitarian churches and ministers are to be found at no great remove from the college. But notwithstanding all the obstacles lying in the way, the cause of evangelical truth and piety has made great advances in Boston and the vicinity of the college in the course of ten or fifteen years past, and is still in a state of successful progress. While Harvard University, once the hope of the American churches, has received none of the refreshing dews of grace, which have watered the various portions of the vineyard, still the other colleges of the State, Amherst, and William, have been the subject of rich spiritual blessings, and are furnishing many valuable ministers for our own churches and missionaries of the cross, to our new settlements and heathen nations.

“And now, dear brethren, pray for our peace and prosperity, and may the God of peace be with you and give you enlargement, with all joy and peace in believing.

“I am, dear Sirs, your friend and fellow servant, in the gospel of Christ,

THOMAS SNELL.

The Rev. Messrs. Arthur Tidman, Joseph Turnbull, and Joshua Wilson, Esq.”

In conclusion, the Provisional Committee beg to state, that the more the subject has been considered by them in its relation to the interests of the Congregational body, and, through our denomination, in its bearing on the cause of truth in the world, the deeper is their impression that the time is fully come when all who profess Congregational principles, and feel their worth, should

come forward with one accord to avow them to the world; and to exhibit, according to the phrase of our American friend, “a united and marshalled host against error, ungodliness, and vice.”

1. Moved by the Rev. J. A. James; seconded by the Rev. John Burnet, and resolved unanimously,

“That the Report of the Provisional Committee, now read, be approved.”

II. Moved by J. B. Brown, Esq. LL. D.; seconded by John Brown, Esq. and resolved unanimously,

“That in conformity with the following resolutions of the General Meeting held in this Library, in May, 1831, for the purpose of considering the propriety of forming a General Union of Congregational Churches and Ministers throughout England and Wales,—THE UNION BE NOW FORMED.”

I. That it is highly desirable and important to establish a Union of Congregational Churches and Ministers throughout England and Wales, founded on a full recognition of their own distinctive principles, namely, the scriptural right of every separate church to maintain perfect independence in the government and administration of its own particular affairs; and therefore, that the Union shall not in any case assume legislative authority, or become a court of appeal.

[The constitution and objects of the Union, and the machinery by which it was proposed to work it, were then stated from the document issued last year.]

II. That such Union consist of County and District Associations, together with any Ministers and Churches of the Congregational order recognized by an Association.

III. That the following be the objects contemplated in its formation:

1. To promote evangelical religion in connexion with the Congregational Denomination.

2. To cultivate brotherly affection and sincere co-operation in every thing relating to the interests of the Associated Churches.

3. To establish fraternal correspondence with Congregational churches, and other bodies of Christians throughout the world.

4. To address an annual or occasional letter to the associated churches,

accompanied with such information as may be deemed necessary.

5. To obtain accurate statistical information relative to the Congregational churches, throughout the kingdom and the world at large.

6. To inquire into the present methods of collecting funds for the erection of places of worship, and to consider the practicability of introducing any improved plan.

7. To assist in maintaining and enlarging the civil rights of Protestant Dissenters.

IV. To promote the accomplishment of these objects, and the general interests of the Union, that an Annual Meeting shall be held, consisting, if practicable, of an equal number of ministers and laymen, and that each Association may appoint such a number of representatives as it may deem necessary; that the Annual Meeting be held in London, or such other town or city as may from time to time be appointed; and that at the Annual Meeting of Delegates, every minister and officer connected with any Association united in the general body shall be eligible to attend and vote.

III. Moved by the Rev. T. P. Bull; seconded by James James, Esq. and resolved unanimously,

"That for the purpose of defraying the necessary expenses of printing, postage, committee meetings, &c. connected with the business of the Union, it is recommended that the churches united should severally send an annual contribution, to be transmitted on or before the first day of May, in every year, to the official persons connected with their respective Associations, and by them remitted, before every general meeting in every year, to the Treasurer of the Union."

IV. Moved by the Rev. Samuel Hillyard; seconded by the Rev. James Brown, and resolved unanimously,

"That the Committee for the following year consist of the Treasurers and Secretaries of all the united Associations, (being members of churches,) together with the following gentlemen, resident in London, with power to add to their number, viz. the Rev. Dr. Bennett; the Rev. Dr. H. F. Burder; the Rev. Dr. Fletcher; the Rev. John Clayton, M.A.; the Rev. John Burnet; the Rev. W. S. Palmer;

Thomas Wilson, Esq.; Dr. J. B. Brown; Mr. Challis; Mr. Coombs; Mr. Morley; Mr. Coles; Mr. Jackson; Mr. W. C. Wright: and that the following gentlemen be the officers of the Union for the year ensuing,—Mr. Benjamin Hanbury, Treasurer; the Rev. Arthur Tidman; the Rev. Joseph Turnbull, A.B.; and Joshua Wilson, Esq., Secretaries.

The Rev. J. A. James then introduced a paper, containing a declaration of the principles of faith and order of the Congregational Body, drawn up by an individual at the request of several brethren in town and country, and which he proposed to read to the meeting, which having been assented to, the declaration was read at length by Mr. James, and the business of the Union was adjourned until Friday morning, the 11th of May, at nine o'clock.

The Rev. Dr. Bennett concluded with prayer and thanksgiving.

Adjourned Meeting, Friday Morning.

The Rev. Thomas Palmer Bull in the chair.

After prayer offered up by the Rev. Archibald Douglas, of Reading, the minutes of the former meeting were read; upon which the Rev. J. A. James was requested to read the preliminary notes of the declaration, which had been read at the conclusion of the former meeting. After lengthened conversation on the subject, it was,

V. Moved by the Rev. H. F. Burder, D.D.; seconded by the Rev. Thomas James, and resolved unanimously,

"That this meeting respectfully invite the opinion of the Associated Ministers and Churches on the following questions:—

"Whether, in accordance with the example of our Nonconformist ancestors, it be desirable to present to the public a declaration of the leading articles of our faith and discipline; and whether, if it be deemed desirable, that declaration should be made by such a statement as the following,* which has been read, but not dis-

* The declaration being of some length we are obliged to defer the insertion of it until our next number.—*Editors.*

cussed in the meeting of the Union, subject to such modifications as may be suggested, and generally agreed on at the next annual meeting?"

v. Moved by Dr. J. B. Brown; seconded by the Rev. Dr. Bennett, and resolved unanimously,

"That the Committee be instructed to prepare a letter to accompany the proposed declaration, carefully stating its object to be, the communicating of information to the public, on the doctrines generally held and maintained by the Congregational denomination, at a period when so much ignorance and misrepresentation prevail upon those subjects."

vi. Moved by the Rev. J. Burnet; seconded by J. Brown, Esq. of Wareham:

"That this meeting deems it highly expedient, that a sum not less than £10,000 be collected for the erection of such a building in London as the Congregational Union may consider necessary for the permanency and efficiency of their operations, and the promotion of the general interests of the denomination; and that application be made to the members and friends of the Union in London and in the country, for their co-operation in the contribution of funds for this purpose."

vii. Moved by the Rev. Dr. Fletcher; seconded by the Rev. G. Redford, and resolved unanimously,

"That the Committee of the Union be requested to confer with the Committee of the Congregational Library, on the subject of the previous resolution, and to adopt such measures as they may think proper for carrying it into effect."

The Rev. Noble Shepperd, of Newry, then addressed the meeting on behalf of the Congregational Union of Ireland, and one of the Secretaries read a letter from the Rev. James Carlisle, of Belfast, Secretary to the Irish Union, expressing their cordial concurrence in the Union for England and Wales; when it was

ix. Moved by the Rev. J. Blackburn, seconded by Dr. Fletcher,

"That this meeting has heard with much pleasure the expressions of fraternal regard now made by the Rev. Noble Shepperd, of Newry, on behalf of the Congregational Union of Ireland, and that he be requested to

inform his beloved brethren, how happy we shall always be to receive delegates from their body at our sessions."

One of the Secretaries having read a letter from the Rev. John Watson, of Musselburgh, Secretary to the Congregational Union of Scotland, containing the following resolution passed at Edinburgh on the 3d instant: viz.

"That this meeting, sensible of the importance of union, in devising means for the extension of the Redeemer's kingdom, without pledging themselves to all the details, express their happiness at the proposals now making for the formation of a General Union among the Congregational Churches in England."

x. It was then moved by the Rev. John Blackburn; seconded by the Rev. George Redford, and resolved unanimously,

"That the resolution passed by the Congregational Union of Scotland at their last annual meeting, held on the 3d instant, has given us great satisfaction; and that our Secretaries be requested to communicate to that body the expression of our respect and fraternal regard, soliciting correspondence from time to time on the subjects of the Congregational Union in both countries."

xii. Moved by the Rev. Archibald Douglas; seconded by the Rev. T. Timpson, and resolved unanimously,

"That the Congregational Union now formed, authorize their Secretaries to write to those associated ministers and churches in England and Wales, who have not yet concurred in the measure, respectfully inviting them to join us in affectionate co-operation."

xiii. Moved by the Rev. Dr. Bennett; seconded by the Rev. Geo. Redford, and resolved unanimously,

"That the cordial thanks of this meeting be presented to the Treasurer and Committee of the Congregational Library, for the use of the Library on the present occasion, with the best wishes for the prosperity of that Institution."

xiv. Moved by the Rev. Joseph Turnbull; seconded by Dr. J. B. Brown, and resolved unanimously,

"That at the Annual Meetings of

the Union, there shall be a public religious service connected with its spiritual interests."

xiv. Moved by Dr. J. B. Brown; seconded by the Rev. R. Ashton, and resolved unanimously,

"That the next general meeting of this Congregational Union be held, (D.V.) in the Congregational Library, on Tuesday the 9th of May, 1833, at ten o'clock, A.M."

The thanks of the meeting were then offered to the Chairman, who concluded the whole business of the meetings with prayer.

ARTHUR TIDMAN,
JOSEPH TURNBULL, } *Secretaries.*
JOSHUA WILSON,

—
ESSEX COUNTY ASSOCIATION.

At a Meeting of the Associated Congregational Ministers of the County of Essex, held at Witham, (Rev. R. Robinson's,) on May 2d, 1832. It was resolved *nem. con.*

"That the Members of this Association, earnestly desirous that the Holy Scriptures should receive the widest circulation, decidedly approve the plan of education for Ireland proposed by His Majesty's Ministers, being fully persuaded that this important object will be more effectually promoted by such plan than by any other hitherto adopted.

"That a copy of the above resolution should be forwarded to one of the Members of His Majesty's government.

"That this Association is prepared to concur with other County Associations, to establish a general Congregational Union, upon the plan described in the Congregational Magazine, and appoint the Rev. Messrs. Craig and Wells, together with Messrs. Robt. Dixon, Wickham, and Stephen Unwin, Coggeshall, to attend the meeting of Delegates in London, on the 8th instant."

Signed on behalf of the Meeting,
STEPHEN MORELL, Chairman.
JOSEPH GRAY, Secretary.

—
SUSSEX CONGREGATIONAL SOCIETY.

The half-yearly Meeting of the Sussex Congregational Society, was held at the Rev. W. Malden's Chapel, Chichester, on Thursday, May 3d,

1832. Acceptable and appropriate sermons were preached by the Rev. T. Cousins, of Portsea, and the Rev. J. Chapman, of Billingshurst. The attendance and collections were encouraging. Ministers, and other agents connected with the Western Committee regularly preach the gospel in eleven villages. Sixteen Sabbath schools stand connected with the Western Division of the County Society. During the past year, two small chapels have been generously built by two individuals in this part of Sussex. Reviewing the past year, the Committee thank God and take courage. Much land, however, yet remains to be possessed; and our cry to our Christian brethren is that of the Macedonian to Paul and his companions—"Come over and help us!"

R. CHAMBERLAIN, Secretary.

—
ORDINATIONS.

On Thursday, April 5th, the Rev. Joseph Sortain, of Trinity College, Dublin, was ordained to the pastoral charge of the church and congregation assembling at the late Countess of Huntingdon's Chapel, Brighton. The Rev. James Trego, of London-road Chapel, commenced the service by reading the Scriptures and prayer. The Rev. William Hodson, of Zion Chapel, London, delivered a succinct and scriptural introductory discourse, and asked the usual questions; which, on behalf of the people, were answered by Henry Brooker, Esq. The Rev. John Finley, of Tunbridge Wells, offered the the ordination prayer. The charge was given by the Rev. James Sherman, of Reading, in a manner the most impressive and affectionate, from 1 Tim. iv. 16; and the Rev. J. N. Goulty, of Union Chapel, concluded. In the evening, after a prayer by the Rev. John Edwards, of Hanover Chapel, a very forcible and appropriate sermon to the church and congregation was preached by the Rev. G. Clayton, of Walworth, from Deut. i. 30, and the Rev. John Harris, of Epsom, closed the solemn and ever memorable services of the day. We understand, that agreeably with the urgent request of the minister and con-

gregation, the services will be published.

On Thursday, April 26th, 1832, the Rev. W. Jones, was ordained pastor of the Congregational church at Pwllhely, Carnarvonshire, North Wales. The Rev. W. Williams, of Carnarvon, commenced the service by reading and prayer; the Rev. E. Davies, of Llanrwst, stated the nature of the gospel church; the Rev. Arthur Jones, (the young minister's relative, of Bangor,) proposed the usual questions to the church and pastor, which having been satisfactorily answered, the Rev. Ll. Samuel, of Bethesda, offered up the ordination prayer, accompanied by imposition of hands: the Rev. D. Griffith, of Bethel, delivered the charge from Acts xx. 28. The Rev. D. James, of Paradise, addressed the church from Exod. xvii. 12; and the Rev. A. Jones, of Bangor, closed by prayer the truly solemn and pleasing service. In the afternoon two sermons were delivered in the presence of a numerous assembly, who had come together in the burying-ground adjoining the chapel, where the precious dust of the late ministers is entombed; and overpowering and pathetic indeed was the effect, especially upon the old people, when the preachers alluded to the names of

Harris and Jones. The union of feeling manifested by the ministers on this occasion, was peculiarly delightful, and evinced a sincere regard for the welfare of the church and pastor. The Lord be praised. Messrs. R. Rowland, Henryd; W. Davies, Nevyn; R. Owen, Llanengan; and J. Harries, Talsarn, were engaged in the work on the preceding and succeeding evenings. We trust the Lord smiles again upon his people and his cause in this town and its vicinity.

On Wednesday, May 2d, the Rev. John Robertson, late of Airedale Academy, was ordained to the pastoral charge of the Independent church at Selby, Yorkshire. The Rev. J. Wilkinson, of Howden, commenced the services; the Rev. T. Scales, of Leeds, delivered the introductory discourse, and proposed the usual questions; the Rev. James Jackson, of Green Hammerton, offered the ordination prayer; Rev. R. W. Hamilton, of Leeds, delivered the charge to the minister; and the Rev. James Parsons, of York, preached to the people. Although the day was very unsavourable, the attendance was numerous, and the services produced an impression which it is hoped will be long remembered, and abundantly useful.

MISCELLANEOUS INTELLIGENCE.

ON THE STATE OF RELIGIOUS AFFAIRS IN AN IMPORTANT PART OF GERMANY.

(Concluded from page 324.)

"WE have this year a general synod, to which I have also been chosen, which will probably be held in Nuremberg, and will last two or three weeks. The rationalists are making angry preparations to gain the victory. For the church, the evangelical deputies are preparing themselves; they are in proportion to the former but as one to six; but they trust in the Lord with great confidence. All Bavaria, the two consistories and the superior consistory, are looking with anxious expectation to this meeting of the general synod; the rationalists will chiefly assail me, because they regard me as the cause of all the supposed evil, and increasing darkness. The Lord will give

me, poor and weak man, at the time, what I shall say. I will give you notice when the synod takes place; and then double your intercessions for our church and for your unworthy brethren. The rationalists and the mystics will probably both agree, that the oppressive burdens which lie upon the Bavarian clergy, should be diminished. They often cannot be paid. Thus, for instance, during my eighteen years' service, I have had to pay for deanery and quarterly charges (that is, the tax of 25 florins for every 100 florins of income, on entering into office) one per cent. taxes, i. e. the half-yearly tax of one florin for every 100 of income—in dues and taxes therefore already 882 florins, which was a very heavy burden for me, who did not possess one farthing of property. My promotion to my present situation cost me, including the

most simple and necessary household expenses, more than 300 florins; but now I hope, if God will, to continue here till death, and thus be able to enter into a truly paternal connexion with my parishioners. If I can in time do away with the taxes that are attached to my situation, which is perhaps possible, I can then breathe more freely. It is estimated at 885 florins, but from this 75 florins are deducted for house and barn; and I have then a yearly tax of 50 florins and 40 florins dues to pay. After the lapse of three or four years, I hope to do away with the yearly tax of 50 florins. You may think, my dear brother, that under these circumstances, (especially whilst being above 600 in debt,) assistance from Christian friends was a very great benefit. The Lord bless all those who so charitably stood by me in the time of need! My son —, costs me yearly only about 150 florins, since he resides with my sister, where he has board and lodging free, and Dr. — attends to him with a father's care, which is a great ease and comfort to me. If he continues to act thus, in his learning and conduct, he may hope in three years to obtain the gymnasial stipend of 100 florins per annum, so that I can then spare something for my second son, the godchild of dear Mr. Bomhurn, who a few days ago, chose me to be the godfather of his second son. When I reflect upon my past life, I must ever exclaim, 'What am I, O Lord, and what is my house, that thou hast brought us hither? I am unworthy of all the mercy and faithfulness which thou hast manifested to me.' Often when the necessity was the most urgent, help came in the most surprising manner, and drew from my eyes tears of thanksgiving and joy. I will, therefore, cheerfully commit all my ways unto the Lord. O! that I could only serve him more faithfully, and show myself more grateful to all those through whom, as instruments, he has so favoured me!

" You will scarcely yet have heard of the remarkable transition to the Protestant faith of the Roman Catholic vicar, Lutz, with the greatest part of his congregation in Carlshuld, on the Danube, between Ingolstadt and Munich. I will, therefore, give you a very interesting extract from a letter, which I received three days ago from the Rev. Dr. — in Erlangen.

" But now, upon the subject to which I referred above as something extremely attractive and pleasing. I have become personally acquainted with that wonderful man, Lutz, vicar of Carlshuld, and spent two afternoons with him, with as

much instruction as pleasure. He has been residing here for a week, in order to have the advice of his spiritual brethren here, with regard to his further proceeding in his important affair, which is now come to a crisis. O! how much could I write regarding him! For the present I can only express myself briefly. You already probably know, that Lutz has been long contemplating joining our church, as well as his congregation, consisting of 1100 souls, whose hearts the Lord has enabled him to turn as the water brooks. The Episcopal commission at Augsburg thought to obviate the scandal, by nominating him to a very considerable living, with the order to enter upon it immediately. Another vicar, of the name of Bruner, was, at the same time, nominated to Carlshuld. Lutz's immediate protestation, that he had not applied for that living, and was resolved to stay where he was, was most promptly replied to, that the authorities were commissioned to represent to him, that the will of the commission could not be changed, and if he did not obey it within two days, they were forcibly to expel him from the vicarage. He continued in refusing to obey the mandate, and retired to Maxfeldt (a few miles from Carlshuld), where his sister is living. The new vicar did all he could to bring the people to other sentiments, and not less was attempted by a member of the Privy Council, from Augsburg, who was there as commissioner. It was all in vain! Nearly 1100 members of his congregation, with Lutz at their head, made an affidavit before the commissioner, of their going over to the Evangelical [Lutheran] Church, and communicated the same immediately afterwards in a letter to the superior consistory. Lutz's reception amongst the Protestant clergy, presentations, rights of the church, free choice of the elders, articles of the Lutheran Church, the hymn-book, Presbyterian constitution after the example of the reformed, form the chief points of that which they desire. We are now anxiously expecting the sequel and result of the matter. For many of the [Catholic] clergy in the Bishopric of Augsburg, according to Lutz's affirmation, are, with their congregations, of the same sentiments. The king, it is said, is angry at this event, and suspects there is a secret inclination to excite disturbances. Lutz's raising his congregation, during his five years' ministry, from its former state of the deepest misery, both of body and soul, borders on the incredible, and leads us back to the times of the Apostles—the same, the very same operation of the Holy Spirit! Also, with regard to tem-

poral things, a new creation has sprung up under the hands of this man, on which account he lately received the Golden Civil Medal of Merit. In Whitsun-week last year, three peasants from Carlshuld were with me, who astonished me. Men of this class, with such a clear knowledge of the Gospel, and with such love to the Saviour, I never before met with. And now, Lutz himself! If I were to describe him, I should never have done. I will only say, that love the most ardent, love proceeding from faith, joined with the calm regard of wisdom, and the heart-gaining charm of humility and simplicity, are the prominent features of his character. I felt strangely, whilst with him, so that I was tempted, more than once, to bathe his hands with my tears. May the Lord's hand continue stretched out over him to protect him, for he is in great danger! On his road hither, he was obliged to take a circuitous route to Weissenburg, where he took the stage. A few days before, he received the most urgent warning to beware of what he ate, unless prepared by some confidential person." Thus far Dr. —.

"Another gentleman wrote yesterday from Nuremberg. 'With respect to our friend, Lutz, who intends setting off to-day for Munich, we have learnt that the Magistrates of Neuburg (not far from Carlshuld) have received order to arrest Lutz, and to bring him prisoner to Augsburg. This would be fine toleration in a constitutional state! But God will complete the work so gloriously begun, and take Lutz into his protection. The new Catholic vicar of Carlshuld is said to take all possible pains to induce the people to return. But he has not been able to show them that they were in the wrong, and now the rage is become so much the greater, because those who have passed over [to the Protestant faith] continue so steadfast.'

"As soon as I hear any thing decisive in this important affair, I will inform you of it. The consequences will be very momentous. The hours I spent with the people that visited me from Carlshuld, (a distance of 60 English miles,) were very happy and blissful. The lying rationalists (and especially —, who always maintained that I was in the pay of the Jesuits, and was endeavouring to make the people Catholics) should now cease to affirm, that mysticism leads the people back to the church of Rome. I had still much to write to you, but it will soon be midnight, and the letter must be sent off early to-morrow morning. I have a request in my heart to make to you.

"I could do much for the cause of

missions in my neighbourhood, especially if I could lay before the people a piece of a translation of the Bible into one of the heathen languages. Is it not possible to procure from England, only a few leaves of several translations of the Bible? You sent me once a Chinese tract, which I showed to several on behalf of the missionary cause, and which was very serviceable in this respect. Our people not only wish to hear and read of the heathen, but also to see something. I think that in a few years much may be done for the missionary cause in Bavaria, if only many of the clergy were in favour of it. We have entered upon a very momentous year. The Lord be with us, and give us to strive against the Philistines of this age, with David's sword and Paul's heroic courage! I recommend myself to your intercessions before God, even as I also pray for you from the bottom of my heart, as well as urge it upon my children, who, I cannot but mention, cause me great joy, and delight themselves in the Lord.

"I conceive I have now inserted in my letter, what I have hitherto neglected, by being hindered through manifold occupations; in future, I will wait upon you more frequently with a letter. Write me also oftener by the post. Your esteemed letters, as well as those of many dear brethren in Christ, are an oil to my lamp of faith, and a most agreeable refreshment for me after bearing the heat and burden of the day.

"Embracing and saluting you most heartily in the Lord, to whose grace I commend you,

"I remain,
"Your ever obliged friend and brother."

N. B. Our friend in Germany, to whom the preceding letter was addressed, and who sent it over for insertion in this Magazine, adds as follows.

"I have communicated to the Committee of the Hamburg Tract Society, at their last meeting, what Mr. — says in reference to tract distribution; and I am happy to say that I have prevailed upon them to make a grant to him of ten thousand tracts, which will leave Hamburg this week. But, as they are in so great want of funds, I only got the grant on condition of sending a statement of Mr. —'s sphere for the distribution of tracts to the *Religious Tract Society of LONDON*. As to Mr. —'s request to get parts of the Bible in heathen languages, I have just sought out all that I had brought from India, and shall send him as much as possible. I have brought from Calcutta also two idols, one clay (Ganesha) and one wooden idol (Gand-

hama, Boodhoo); but as I have no other, I can only send them with the request to have them returned; besides my Gunesha is broken in two pieces. If any small idols could be got from England, they would serve Mr. ——'s congregation, and would interest Germans in other places who [feel a regard for] Christian missions. Besides, I shall send Mr. —— all I can spare of the Quarterly Papers, Sketches, &c. with wood-cuts, published by the different English societies. Greatly obliged, therefore, should I feel if a Christian friend in England would send a statement of [this] to the Secretaries of the different Missionary Societies. Old papers, both quarterly and monthly, religious magazines and newspapers, [will be acceptable and useful.] I pledge myself that they shall not be sent in vain. My wish is to have [this communication] read by as many friends of Christ's blessed kingdom as possible. I hope there are friends to be easily found in active England, who will send here their kind assistance. I am doing all I can here, but to attempt more must ruin my health."

The Publishers of this Magazine will receive any contributions or presents, as above requested, addressed to the care of the Rev. Dr. Pye Smith. The London Religious Tract Society has made a liberal grant for this interesting object.

EXTINCTION OF THE ST. SIMONIAN NEWSPAPER.

"The *Globe*, the newspaper organ of the St. Simonians, in Paris, has ceased to appear. The chiefs of the sect seem to have thought, that, after having preached from the rostrum and by the press, their course now must be to preach by their silence. They have begun a retirement of forty days in the environs of Paris. The star of the St. Simonians had become strangely pallid, particularly since the invasion of the cholera. Not only had their doctrine shown itself too feeble to bear the test of the serious feeling which that alarming scourge has aroused in the minds of men; but, what may be very readily understood, it stands comfortless and dumb in the presence of death. The final number of the *Globe* made a poor attempt at apology for the silence to which Enfantin and his coadjutors have condemned themselves; but no one can mistake the matter. The silence is the confession of defeat. The retirement is not voluntary. May it, however, be a means of benefit to those misguided men, by leading them to self-inquiry and the discovery of their error."

Paris Sémeur, April 25.

CHOLERA AT PARIS.

The April number of the *Archives du Christianisme* contains a copious and impressive article on the visitation of the *Cholera at PARIS*. After some appropriate remarks on the insensibility, gaiety, and licentiousness of the larger part of population, the writer proceeds:

" —— 'To this picture of unregenerate man in the midst of public calamity, to this conflict of passion or weakness, disputing for the empire of the human heart, we could wish to exhibit the contrast of the conduct of some Christians in this capital, during these days of mourning and chastisement; not to make a parade of their sentiments and their actions (they know that they have nothing which they have not received, and have nothing whereof to glory), but to show the world what are the fruits of the Spirit, 'love, joy, peace, a patient mind, kindness, beneficence, faithfulness, meekness, and temperance.' But those who know not what faith in Christ is would not understand the statement, and would fancy nothing but pride where, in the minds of God's children, is the desire of glorifying him. We shall therefore leave to those who have been witnesses of the active charity of Christians, the task of estimating the difference between that charity and what the world calls by the same name. Yet we cannot refrain from remarking, to the praise of the Holy Spirit, the manner in which this chastisement from a merciful God has been received by Christ's true disciples.

" At the first appearance of the malady, they turned their eyes to HIM from whom 'proceedeth evil and good,' (Lam. iii. 38), and they made his word the rule of their proceedings. Private religious meetings were begun in a considerable number of families, and public prayer-meetings were set up, and still continue to be held in the chapel of *Les Galeries de Fer*, to humble ourselves under the rod of the Most High, to implore his mercy, and especially to beseech him to bless, for the advancement of his spiritual kingdom, the solemn warning which he has been pleased to send us. — Religious tracts have been dispersed, in great quantities; among others, a placard which comprises, with plain medical directions, a plain and forcible appeal to the word of God. Of this, more than 20,000 copies have been sold or distributed gratuitously. The *Ten Commandments*, on a broad sheet, have been posted up in all parts of Paris: O may that solemn proclamation from God, unaccompanied by

any comment from men, be heard and echoed in many hearts!

"With the permission and encouragement of the government authorities, which granted free access to the hospitals, Christians have hastened to declare the word of life to the patients; and perhaps, by the grace of God, have led some to lift their dying eyes to Him who giveth life to the world. A fresh opportunity of proving the nothingness of every system was that of salvation by grace. O ye, who, dissatisfied with the perfect righteousness of Christ, suppose that man can merit what he has a hundred times demerited! Tell us what words, what consolations, you will address to that immortal soul which must, in a few moments, appear before its Judge! Will you tell the dying sinner of his own righteousness? His conscience gives you the lie. Will you urge him to change his course of life? Alas! what kind of change can be manifest? Will you talk to him about God's kind indulgence, and the consideration which he will have for the foibles of our fallen nature? Yes; this is your only resource: but it rests upon nothing."—[Then the author enlarges upon Habak. L. 13, Gal. iii. 10, Luke xix. 10, 1 Cor. xv. 57, John iii. 14, 15.] "The Lord has made his voice to be heard in the midst of us: let us not remain deaf to the call: let all the disciples of his Son redouble their zeal and their prayers.——O let us beseech him that this new warning may serve to promote his kingdom upon earth, and to hasten the time when every tongue shall confess the name of Jesus Christ!"

FRENCH RELIGIOUS PERIODICAL WORKS.

In the course of publishing the Congregational Magazine, we have frequently had occasion to refer to the "*Archives du Christianisme*," a monthly magazine, conducted at Paris, by Protestant editors and correspondents, with a happy combination of extensive knowledge, solid learning, sound scriptural theology, and ardent piety. That eminently valuable work is now in the *fifteenth* year of its publication; and it is likely still more and more to be an instrument of great blessing to the cause of Evangelical truth in the kingdom of France.

In September last, some of the active and intelligent servants of Christ, commenced a weekly paper, containing eight pages in small folio, under the title, "*Le Sémeur; Journal Religieux, Politique, Philosophique, et Littéraire*." From one of the numbers of this, our Manchester correspondent, T. S. E., extracted the account of the late M. Neff, in our April

number. Many interesting details might be added to that narrative, which perhaps we shall find an opportunity of doing. We are in possession of the series from the beginning, and we can bear a decided testimony to the wisdom and literary ability, and to the manly integrity and religious fidelity, with which it is conducted. Its design is to extend the most valuable kinds of reading among the inquisitive and active French people; and its specific aim is, to impress upon all parties among them the truth; that they will never find rest from revolutionary agitations, alarms, and distresses, till the spirit of vital Christianity—the pure Christianity of the Bible, shall become predominant in their hearts and be the principle of their conduct. The writers bring into view all classes and kinds of motives, in urging their point; reason, feeling, family affections, patriotism, national quiet within, and safety and prosperity without. They invincibly prove that liberty and security can find a permanent basis only in national virtue; and that national virtue can never exist without pure, disinterested, personal religion, the religion of the gospel. By argument, by the exemplifications of history, by appeals to the different conditions at the present day of the most conspicuous nations of the globe, they show that patriotism and policy equally demand evangelical piety for their support.

The thousands of persons in our country, who read the French language, would do well to supply themselves with either or both of these periodicals. Single numbers cannot be obtained. One must subscribe for a whole year, beginning with January; but the preceding Nos. may be obtained by new subscribers, to a certain amount of number, for the current year. The Agents in London are Messrs. Trenttel, Würtz, and Co. Soho Square. The annual subscription for the *Archives* is 7s. 6d. and for *Sémeur*, 20s.

From the latter of these works we shall translate a few passages:—

"——Innumerable facts have demonstrated that genuine Christians usually are successful in whatever profession or calling they exercise; because they bring to the conduct of their affairs an orderly mind, habits of industry, strict economy, and solid integrity, so that by these means they obtain the confidence of those who deal with them. It is well known what opulent commercial houses exist in England among the Society of Friends, and in Germany among the Moravians. The spring of their prosperity lies in their Christian virtues; and, strange as the fact may appear (particu-

larly to the St. Simonians who, with such ignorance or conscious falsehood, accuse Christianity of being unfriendly to industry) they would have been less prosperous had they been less religious. As for the working classes, the gospel would remove the chief causes of their distresses; by its inspiring them with habits of order, economy, and foresight. And, as the general welfare of a country is formed of the aggregate of private interests, it is clear that the Christian religion would favour the development of national prosperity in all its parts.

"Thus, by means of the GOSPEL, every thing that we need [in France] would be realized; order, stability, the solid interests of all classes. Ye men of the present [as distinguished from the eloogists of the old system of the deposed Bourbon government,] weigh our reasons, examine our proofs, and give them that serious attention which they have a right to receive from you. On every one of our points, we have called up the evidence of experience, and experience has pleaded for us. Consider again the saying of the illustrious Washington, who, a few hours before his death, solemnly declared that he regarded Christianity as the essential basis of the liberty and prosperity of his country.

"With a just indignation, you repel despotism, under whatever form it may endeavour again to appear among us; you are determined to endure no longer a sanguinary penal code, or the law of bayonets: but be aware of it, ye men of the present, you will be compelled to return to despotism sooner or later, and you will even court it as a deliverer, if you persist in refusing to make a true religious faith, the support of the so much wanted private and public order, and the indispensable securities for the well-being of society. Your first-rate orators did not hesitate, in a recent debate, to proclaim aloud this alarming fact; they told you that anarchy is at our gates, that it is pressing hard for an entrance, and that it threatens to bear down every thing before it: and what is anarchy, but the forerunner of an absolute government?

"You will confess, alas! perhaps too late, that a people without religion is fit for nothing but slavery. You will see, too late, that the Gospel is liberty itself; and that, if it be excluded, we must sink under tyranny, or fall into the horrible disorganization of Buenos Ayres. And then, as of old, God brought out of the forests of Scandinavia innumerable hordes of barbarians, to overthrow the Roman Empire, as a vile carcase whose limbs were scattered by its own atheistic im-

piety; as he collected the Mohammedan armies under the walls of Constantinople, whose government and people had converted their Christianity into an arena for incessant civil war; so will he raise up some race of men, some conqueror, we little imagine, who, to reduce under the law of the sword a nation which had refused to bow to his law of love; and upon the dishonoured brow of this nation, will be written, *Slaves, because it would not be Christian.*

"O ye men of the present! Disappoint these sad forebodings. Embrace with faith the gospel of Jesus Christ: and then we may say, relying upon promises which will not fail, **God PROTECTS FRANCE.**"—*Sémour* for Oct. 19, 1831.

In the Number for February 29, 1832, we find a petition which had been presented to the Chamber of Deputies, by the *Society for promoting Christian Morals*, praying for a law to fix an equitable scale of premiums of redemption for negro-slaves in the French Colonies; after which, it is the intention to raise subscriptions for that purpose. — "The Society will then address itself to the nation; it will call upon all Frenchmen to support it, by putting at its disposal the sums requisite to pursue upon a large scale its plan of redemption; and it hopes to be approved and aided by a great number of our countrymen. Can any cause have a greater claim on freemen and Christians?"

March 7.—After announcing the publication of a translation from the English of *Mr. Newton's Cardiphonia*, (his *Omicron*, has also been lately published in French,) the *Sémour* says: — "We recommend those two volumes to our readers. The letters which they contain have all the charm of personal correspondence; and yet they present a maturity of thought and a depth of judgment rarely to be found in the epistolary form. The author was a Christian. He pours out his soul in these letters; and there are scarcely any subjects in Christian experience that are not discussed, sometimes incidentally, in the way of a natural digression, and sometimes with all the amplitude which their importance requires. The simplicity with which Newton expresses all that he felt and thought, is most admirable. It is plain that he does not keep half his sentiment back, but that he gives it in all its fulness exactly as it is; and he takes his readers to his heart, as his confidential friends. This is not the least merit of the work. We often hear it said, and with too much reason, that Christians are not open enough, that the men of the world see no more than the

outside of them, and that the inward reasons and motives of their conduct remain undisclosed. But here at least we have got one who lifts up the veil and shows his whole heart. He hides none even his foibles; but while he acknowledges them, he also shows the source from which he drew the strength which made him a self-conqueror. These disclosures of the moral life of the soul are far more valuable and beneficial than the melancholy confessions of certain boasted chiefs of the modern philosophy, who, of themselves and their associates knew only how to expose the black spots, without having, like Newton, a remedy to offer for the heart's corruption; without so much as once lamenting that corruption; yea, even making it the food of their vanity, in the face of a world which, for half a century, has been the dupe of their impious doctrines and dissolute morals."

PROCEEDINGS AT THE ANNUAL MEETING OF THE DISSENTING MINISTERS OF THE THREE DENOMINATIONS, REDCROSS STREET.

Our readers will learn, from the following statement, which we extract from the last number of the *Monthly Repository*, that the orthodox portion of the general body have felt themselves called upon to vindicate their conduct from a statement made in a review that appeared in that work, which, if not written, was avowedly published by a member of that association, the Rev. W. J. Fox.

Having received the following resolutions in an official communication from the Rev. T. Rees, LL.D., the Secretary of the body, we comply with the request contained in the second, and lay them before our readers:—

"At the annual meeting of the Protestant Dissenting Ministers of the Three Denominations, residing in and about the cities of London and Westminster, held at Dr. Williams's Library, Redcross Street, April 10, 1832, Rev. Dr. Winter in the chair, *On a question of Privilege*.—The following passage from the *Monthly Repository* for January last, p. 54.—'It was by the Unitarians that the petitions to Parliament in favour of Catholic emancipation, from the general body of Dissenting Ministers, were saved from being smothered by the previous question,'—having been read and discussed, it was resolved—

'That the passage now read from the *Monthly Repository* is calculated to produce an incorrect impression, and is, in its tendency, injurious to the reputation of those to whom it refers, and is likely

to impair the union and harmony of the Three Denominations.

'That the Secretary be instructed to transmit to the Rev. W. J. Fox, the avowed editor of the *Monthly Repository*, and a member of this body, the preceding resolution, and to request its insertion in the next number of that periodical.'

Upon these resolutions, the following remarks are added by the Editor of the *Repository*:—

"Our readers will easily perceive the reason why we do not analyze, or refer to, the proceedings of the meeting at which the above resolutions were voted; for if 'PRIVILEGE' makes it a censurable offence to allude, *en passant*, to discussions and divisions which took place *three years ago*, and which were referred to and commented upon in various ways *at the time*, in various periodicals and pamphlets, *a fortiori*, the present must be held sacred, especially by a periodical which has an *avowed* editor. The sentence quoted from the *Repository* was elicited, together with other remarks, by an arrogant boast of the exertions of orthodox dissenters in the cause of civil and religious liberty. This boast our reviewer rebuked. It deserved rebuke. He alluded to a fact which was directly in point—the division in the 'Body' on petitioning for the Catholics: we knew that his statement was correct, notorious, and on record; and never suspected, nor could any man living have known, that, under all the circumstances, it violated any *privileges*. It would not have violated those of either the House of Lords or the House of Commons. The passage is said by the resolution to be 'calculated to produce an erroneous impression.' Should it have led any one to suppose that the Trinitarian members of that body were generally hostile to the Catholic claims; or that many of them had not long and honourably distinguished themselves by advocating that great measure; or that, *after* the previous question had been negatived, a large majority of them did not support the petition in opposition to a resolution framed in an Anti-Catholic spirit—then an 'incorrect impression' has been made. But if the fair construction be, that, the Trinitarians being divided, and the Unitarians united, on Catholic emancipation, the votes of the former gave a majority *for* the previous question, and thereby *against* petitioning, and the votes of the latter turning the scale *in favour of petitioning*, and against the previous question, then no 'incorrect impression' has been made. The recollection of the

transaction may have become unpleasant ; the mention of it may now be ‘ injurious to the reputation of those to whom it refers ;’ but neither privilege nor vote can alter the fact or disprove the inference. Nor can there be a doubt that orthodoxy did more, in proportion, for Catholic emancipation, in the general body of Dissenting Ministers, than anywhere else. So much the more honour is due to those who consistently advocated religious liberty. They were placed in trying circumstances, and acquitted themselves like men and Christians. But so much the stronger, also, is the argument of our reviewer. We cannot allow their merit to become a mantle to cover the deficiencies of others. There is a limit beyond which we will not tolerate undue assumption, nor submit to unjust reproach, even though we should ‘ impair the union and harmony of the three denominations.’ We rejoice to find that union and harmony so jealously guarded from even unintentional invasion or damage. It is one of the last strongholds of charity in this sectarian country, and a fierce siege is laid to it. Deeply should we regret having caused the abstraction of one atom of its strength, or having, in the slightest degree, misrepresented any class or individual connected with it ; but for the assertion, when the cause of truth seems to us to require it, of facts which we know, and of opinions which we hold, we have no apology to offer, whatever be the consequences.”

On this article we have only a few observations to offer.

There is nothing mentioned about privilege in the resolution adopted by the meeting, though we conceive that there might have been, in perfect consistency with the usages of that body—it being one of its standing regulations that no member is at liberty to publish any account of its proceedings, and there have at sometime been occasions when no reluctance was expressed to enforce that regulation.

The discussion of its proceedings, “in various periodicals and pamphlets,” to which allusion is made, was occasioned by an irregular publication from the pen of a member of the body, the statements of which it was necessary to correct, and which cannot, therefore, be fairly pleaded as a precedent for those who may choose to begin such discussions.

Any one reading the offensive passage, especially in its connection, would be led to think, that the Unitarians, on the occasion referred to, came down in such force that they achieved a mighty rescue! Now, if we are to credit the report of the

numbers who voted on that occasion, furnished by an *ex-member*,* “the previous question” was lost by a majority of 41 to 28. The point, then, to be proved is, how many Unitarians voted? We have not access to the journals of the body, and therefore cannot assert the number with entire confidence, but we very much question whether it can be shown that there were *fourteen* Unitarians present at the debate, and it will be still more difficult to prove that *fourteen* voted against the previous question.

When the whole strength of this chivalrous corps was mastered on the petition roll, *invalids and all*, there were but sixteen! If we, however, for a moment concede that all these gentlemen were present, and voted against the “previous question,” it will appear that the petition was saved by the extraordinary majority of *three*! for had not the Unitarians voted, there would have been 28 against the previous question, and 25 for it ; and the friends of Catholic emancipation would have been left in the minority of *three*.

But it is strange that it did not occur to the sagacious editor that the orthodox members might make the same boast, for had *sixteen* of them failed to oppose the previous question, precisely the same result would have followed.

What the *unity* of the Unitarians on this question has to do with it, appears difficult to comprehend. The chance of *unity* is always increased in proportion to the smallness of the party to unite. The Trinitarians can better afford to be divided upon a particular question, in that room, on account of their great numerical strength ; but if division were to befall the Unitarian corps, utter insignificance must be the result. They know this, and act accordingly.

To indulge them in this petty boast, that the Unitarians saved the Catholic petitions “from being smothered,” was little enough, if it could be proved, but in the doubtful position of the case, is certainly “calculated,” as the resolution expresses it, “to produce an incorrect impression.”

For who that reads the Review in question would imagine that there could be any doubt about the matter. Every reader would understand that the mighty influence of the Unitarians, on the occasion referred to, was so displayed, that all were impressed with the conviction, that their votes had saved the petitions. But we have reason to know, that when the offensive passage was read to the body, many of the Presbyterian Board had the candour to acknowledge that it

* Vide Ivimey’s Dr. Williams’s Library, page 47.

was erroneous, and the motion of virtual censure was carried in a manner that is much more likely to be understood than the rescue of which the *Repository* boasts.

As to "that stronghold of charity," which is said to be fiercely besieged, we can only say that in our judgment it is more endangered from within than from without. When the Presbyterian denomination was the most numerous and influential portion of that body, they took good care to secure proportionate advantages. We, however, wish for no superiority but such as the fair use of numbers and intelligence may command, but it cannot be expected, that those who have long possessed great numerical superiority will permit themselves to be treated as if they were alien from that body to which they contribute so large a proportion of its strength and influence.

LADY HEWLEY'S CHARITIES.

In answer to several inquiries respecting the suit in Chancery against the trustees of Lady Hewley's property, we are prepared to state, that the delay is principally attributable to the reluctance of certain Unitarian gentlemen to give direct answers to very plain interrogatories. It is not a little amusing, and the public will one day have an opportunity of sharing in the sport, to observe the various evasions to which the apostles of the Unitarian faith will resort, rather than openly avow what their opinions are.

We also understand an order has been made that the receipts of the estates, &c. shall be paid into Court.

PROTESTANT SOCIETY FOR THE PROTECTION OF RELIGIOUS LIBERTY.

We state with pleasure that though, from particular circumstances, the annual meetings of this Society have been postponed, yet the institution continues vigilant and useful; and that any persons who desire its interference or advice, may address their applications to the Hon. Secretary, John Wilks, Esq. M.P. Finsbury Square, London, who will kindly afford them all the attention they may require.

NOTICES.

On Whit Monday, June 11th, the Annual Sermon to young people, at the Chapel, Lower Street, Islington, by the Rev. John Yockney. Service to commence at half-past six.

The anniversary of the Western Academy will be held (D.V.) on Wednesday, 27th June, at the Academy House, Exeter, at nine o'clock, A.M., when the subscribers and friends of the Institution are urgently requested to attend. There will be a public meeting in the evening.

The examination of the students, by a committee appointed for that purpose, will take place on the preceding Tuesday, commencing precisely at eleven o'clock. The examination will of course be open to all subscribers, and it is hoped that as many as possible will attend.

The Annual Meeting of the Subscribers and Friends to Homerton College will be held at the College, on Thursday the 28th of June, at ten in the forenoon; after which the public examination of the students will take place.

ACKNOWLEDGMENTS AND MINOR CORRESPONDENCE.

Communications have been received from the Rev. Dr. J. P. Smith—the Rev. Messrs. Robert Chamberlain—James Parsons—Joseph Sortain—Joseph Gray—A. Tidman—J. Bounsal—E. Jones—Henry Wilkes—Wm. Clayton—Thos. Stratton—H. J. Roper—Thos. G. Guyer—J. Yockney.

Also from Messrs. Roger Lee—W. L. Alexander—Joshua Wilson—James Edmonston—Henry Dunn—A Constant Reader—Non. Con.

Our friend, at Homerton must be aware that we have expressed no editorial opinion on the political question to which his letter refers, and we must, therefore, decline opening our pages to its discussion, at this late period of the controversy.

We are compelled to defer several articles of Review till our next.

A correspondent, S., suggests the propriety of our Churches observing a day of general thanksgiving, on account of the removal of the Cholera and other national mercies. Another calamity, that of civil conflict, has also threatened us, and as it is to be hoped that the healing measure, now in progress, will soon become the law of the Empire, we think it would be well to unite in acknowledging these great national blessings on one solemn and joyous occasion.